THE LAVER OF THE HEART; OR BATH OF SANCTIFICATION.

Preached at *Pauls Crosse* the first of September last, 1615.

By GABRIEL PRICE, Minister and Preacher of Gods *Word*.

ISAY. 1.16.

Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, learne to doe well, &c.

AT LONDON,
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TO THE RIGHT HONORABLE HIS VERIE good Lord and Patron, ROBERT Lord RICH, Baron of *Leez*: GABRIEL PRICE wisheth all grace, peace, and ioy to belonging, with increase of Honor in this life, and eternall happinesse in the life to come.

I Haue presumed (which I haue long purposed) to offer vnto your Honor, some poore token of that dutie, which bindeth mee vnto your

Lordſhip, while life laſteth: hauing gotten ſome fit occaſiō to expreſſe my loue, I thought not to pretermit the ſame; but therin to ſhew my minde and poore abilitie, wherein I may doe your Honor any ſeruice. Therefore after I had yeelded to publiſh this Sermon, I remembred the bleſſed & holie Euangeliſt Saint *Luke*, penning and publiſhing the heauenly ſtorie and bleſſed Goſpel of Ieſus Chriſt, did dedicate the ſame to one *Theophilus*, a noble man of

ſingular credit and authoritie; which moued me to make choice of your Honour, to become a Patron & refuge vnto my poore and ſimple meditations, in a Sermon preached at *Paules Croſſe* (as the title ſheweth) and is a Treatiſe tending to ſanctification: which, according to the time, I haue, amongſt others, brought my preſent, and (as I hope) contrarie to *Mithridates* ſword, is more pretious and richer within, then it is without: and which, with the New

yeere, as a New-yeeres gift, I humbly present vnto your Lordship, that vnder the shadow of your Honorable acceptance, it may finde some rest and relieſe. To whom being diligently read, and often meditated vpon, I doubt not, but it will be fruitfull to inflame a zeale of Gods glorie, and furtherance of his religion.

Wherefore my humble desire is, your Honour would vouchsafe the patronage hereof, & then (I doubt not but) more learned

ned then my soule will accept my good will, and good men will helpe me with their prayers to God for the encrease of his grace, to the further inlarging of the kingdome of his holy sonne Iesus. Now the very God of peace sanctifie you throughout, and in the perfiting hereof, to measure the commendation, to the glorie of God, by the liking and feeling of your own heart: so shal I haue what I desire, and my paines shall bee more then

then sufficiently recompenced. Praying vnto God that you may liue long, to the benefit of your Countrie, the aduancement of your Honour, the comfort of learning; and aboue all, that your whole spirit, and soule and bodie may bee kept blameleſſe, vnto the comming of our Lord Iesus Christ, to his glorie, who shall glorifie you in the Heauens.

Amen.

TO THE GODLY and well disposed Reader.

HAuing taken in hand to entreat of this place of Scripture (according to my poore talent, wherewith God hath enabled me) at the sundry motions & earnest requests of some of my friends (such as feare God) I was earnestly desired to put the same in print, for the benefit (as they said) of others, whose christian desier, I take in this case, as a sufficient calling hereunto; neither do I yet see, how I could haue made them a deny all, without some preiudice to their soules, and some checke vnto mine owne conscience. For the matter it selfe containing

taining (The Lauar of the heart, or the Bath of Sanctification) I confesse is of that excellencie, that it requireth both large and deepe discourses, wherein both learned and godly haue not bin wanting. In this corruption of nature it is not possible to do any thing so exactly well, but will bee carped at, depraued and slandered; so that who offereth any thing to the sight of the world, must make ready his backe for the deepe furrowes of euery byting censurer. Therefore who am I? that I should take vpon me to set forth and publish any thing; the vnworthiest I confesse of many hundreds, and the vnablest of euery thousands: yet seeing many things more simple, lesse needfull, and profitable, are not only suffered, but alowed to come abroad: I am not altogether discouraged, neither hath

Psa. 129. 3.

hath any man iust cause to accuse me in this my honest enterprise. And so much the lesse because my care hath been to bee sound and plaine, for the benefit of the simpler sort, and especially for the satisfying of such honest and good hearts, as desired to peruse that with their eyes, (which they heard with their eares) that so better meditating and remembring that, which otherwise they forget, they might make their hearts as rich in grace, as Sermons (according to the truth of God) are full of goodnesse: If thou (gentle Reader) meete with any thing in any part of the Sermon, that thou shalt iudge worthie the censuring, as me right in understanding me, as I expressly spake it; and let me before (an vncharitable opinion be setled) I pray thee, haue (one brotherly signification thereof, and I

shall

shall be most ready (God willing) to satisfie thee therein: or to alter, or to better my iudgement, if any man out of the word of God shall offer to instruct me: for as I desier to teach what I know without grudging; so I disdaine not to learne that, wherein I am ignorant without blushing: we know nothing yet, as we ought to know (saith the Apostle) therefore I doe not presume of perfection, I confesse much imperfection euery way; and in this do wholy and humbly submit my selfe to the iudgement of the Church; as I do for my sinfull life, in Christ crave mercy of God. The Lord enforme vs all, with all profitable and conuenient trueth, and frame all our affections thereafter. And the Lord giue vs all grace, to turne our hearts from the world vnto God, our contentions into the peace of the Church:

and

and our mindes into loyall obedience vnto Soueraigne authority, and our prayers and thanksgivings for our gratious and dread Soueraigne King IAMES. *Amen, Amen.*

To the Reader.

THE LAVER OF THE HEART: OR THE Bath of Sanctification.

IEREM. 4. 14.

O Ierusalem, wash thine heart from wickednesse, that thou maiest be saued. (or helped, or kept.)

THe blessed Apostle S. *Paul*, Hebr. 5. 13. 14. cõpareth the Scripture to the Storehouse of a rich and plentifull house-keeper, wherein is laid vp variety of victuals, fit for all persons and estates; both milke for babes, that are vnexpert in the word of righteousnesse, and stronger meate for them that are of riper age, which (through long cu-

stome) haue their wits exercised to discerne both good and euill. And our Sauiour Christ, Matth. 13. 52. compareth it to a treasurie; wherein are things both new and old, so that euery one may receiue hence, what is conuenient for him: new garments, and new vessels, may bee filled with new wine, & new cloth; and old garments, and old vessels, may bee filled with old wine, and old cloth, that so both may be preserued together. And to the same effect *Basile* in the first Psalme likeneth the Scripture to a well furnished Apothecaries shop, that is floted with variety of medecines, for all diseases. And to this end S. *Paul* requireth of *Timothy*, 2. 2. 15. and of euery Minister of the Word, that they shew themselues good worke-men, that need not to be ashamed, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, dividing the word of God aright; not to broach euery truth in euery time and place, lest so they loose both their labour, and their Auditors,

while

while they give them that, which is good in it selfe, but not good for them: putting new cloth to old garments, and make the rent worse then it was; vnto whom I (tying my selfe (for counsell) commend this portion of Scripture to your Honourable and Christian considerations; knowing well that there are none, that shall heare me this day, high, or low; young, or old; learned, or vnlearned; rich, or poore, of what state and condition soeuer, but ought to cause his heart to bee exercised in the duties of Sanctification. Vnto which this Scripture read, summoneth vs vnto, euen to walke in, as before God, in this present world.

In the Chapters before going, is laid downe the voluntarie, and causelesse apostasie of the Iewes, who would not bee kept in the straight waies of God; but fell to Idolatry with false gods. And as errour in iudgement breedeth sinne in the conuersation: so from Idola-

try they turned aside to the lusts of the Gentiles, as may appeare from the 16. vers. of the first chapter; where the holy Ghost expostulating the case with Israel, to the beginning of this 4. chapter, presseth vpon their consciences the sense of their sins, and of the ensuing plague and comming punishment, vnto the twelfth verse. From whence as a Iudge, he passeth to a finall and ful sentence, euen the execution of his full wrath to bee inflicted vpon thē for their wickednesse; After which, in this verse read, as in a Psalme of mercy, hauing sundry times formerly pronounced them guiltie; the Almighty, heere in the words read, putteth on the affection of a louing Father, in an exhortatiue speech, shewing both how they may reforme their liues, and flie from the anger and iudgements to come. Which Scripture (being an inference depending on the former words, yet a whole sentence in it selfe) in a word containeth, a com-

mande-

mandement, with an argument (backing & seconding the precept) pressing sanctification and holinesse of life, with the profession of religion.

Purposing then (by the Lords assistance, and your godly patience) to say something of this matter, let the order, in method, for mee to speak, and you to heare, be the selfe same, which the holy Ghost directeth vs vnto in the text. If you please to reade the whole verse, you shall see three markable points, punctually to offer themselues to your deepe considerations.

First, the Commandement.

Secondly, the Argument, which expresseth the end, wherefore they ought to sanctifie.

Thirdly, the Exprobration, vpbraiding the Iewes with their continuance in sinne, notwithstanding the great and continuall paines of the Lords Prophets.

But the words that I haue made choyce of, containing more matter

in them, if a skilfull workeman had them in hand, then the time allotted will giue me leaue to vtter (as you haue heard) containe two speciall points.

1. First, a Commandement.

2. Secondly, an Argument, inforcing the precept.

In the first, (Right Honourable, Right Worshipfull, men and brethren in the Lord beloued,) not I, but the text it selfe presenteth into your view, three respectiue obseruations of waighty consideration.

1.2.3. 1. In the Commandement, by way of acclamation, wee are to obserue the persons calling, commanding & exhorting to sanctification. Which is God, and the Prophet *Ieremiah*.

2. Chr. 29.25. 1. Sam. 15.24. For the Commandement was by the hand of the Lord, and by the hand of his Prophets.

2. The persons exhorted, were the people of Ierusalem.

3. The third is the subiect and matter, whereunto they are called.

O Israel ye, wash, &c.

Where fiue things shew themselues to be thought vpon.

1. The affection, expressed in the Interiection, (*O.*)

2. The voyce, in which God calleth vnto them, which is in the Imperatiue and commanding voice.

3. The third is the matter, whereunto they are commanded, which is, to *wash, &c.*

4. The fourth is the subiect it selfe, about what they must bee exercised, which is the heart.

5. The fifth is the obiect, from what they must wash, (*viz.*) from wickednesse.

2. In the second part laying downe the reason, wherefore they ought to sanctifie.

The end of our sanctification is no lesse then our predestination in this life, and our saluation in the life to come.

The coherence and coherence to this portion of Scripture, may bee read in the words which our Pro-

phet vseth, chap. 4. 1. (saying) *O Israel, if thou returne, returne vnto me, saith the Lord: and if thou put away thine abomination out of my sight, then shalt thou not remoue.* Or that of *Moses*, Deuter. 10. 16. *Circumcise therefore the fore-skinne of your hearts, and harden your necks no more.* Or with *Isay*, chap. 1. v. 16. *Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, learne to doe well: for if you consent and obey, you shall eate the good things of the land.* Like vnto this, is that which the holy Apostle S. *Paul* giueth for doctrine, saying, 2. Cor. 7. 1. *Seeing then we haue these promises, deerely beloued, let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God.* And if you please to take notice of the scope & meaning of the words themselues; in a word, they may thus be read: O Ierusalem, of all people in the world most beloued: the ioy of my desires, whom

whom I would neither punish, nor heare of your plagues: yet because Heb. 4. 13. Ἐδὲ κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, all things lie open and naked to the eyes of God, with whom no vncleane person can stand iustified; I beseech you in the Lords behalfe: nay the Lord, that in respect of thy sin should bee thy Iudge, is become thy Remembrancer in the affection of a louing father: and that you should not bee amazed with the excellency of his glory, nor confounded with the might of his Maiesty; he hath been pleased, in men like to your selues, to deliuer vnto you the wonderfull things of God: for if God did not send his word, none would aske for it. It is not I therefore that speake vnto you of my owne head: for what am I, but a messenger of my selfe? It is the Lord that created thee (O Ierusalem,) that calleth forth of heauen by mee, whom hee hath called, anointed, and assigned to be a Prophet vnto you; for none may take this office vpon him, but he

he that is called, as *Aaron* was. And so much the rather ought you to heede my words, because I speake not of my selfe, nor from man, but from God; of whom I haue receiued, both my commission and lesson, what, and how to speake, and how farre to proceed against you. That you may the rather hearken and giue your attention vnto the words; know the exceeding loue & affection the Lord hath toward you; hee is so farre from desiring your destruction, or delighting and pleasing himselfe in your punishment, as that hee bemoneth your miserie, and lamenteth your losse: yea as a compassionate father hee pitieth you, and hath compassion on all those, of whose returne there is any hope. And that you should beleeue it, his will is, that his messengers should haue the same tender affection, and compassionate care ouer the Church; that *Iapheth* may be allured to dwell in the tents of *Sem*. And that none may stand

vp

vp to excuse himselfe, my words do not poynt to the Assyrians, Idumeans, nor Moabites; but they doe concerne thee (O Ierusalem, that take your selues to bee a purified people;) There be none so holy, but need further information, and reformation; and it is the Ministers duty to speak the word and rebuke sinne, and exhort every kinde of profession, vnto religion; and that you the hearers might not thinke it an indifferent thing to heare, or not to heare; because men like your selues speake it: It is not a counsell, but a commandement, enforcing the estimation of the authority of the Prophet, no lesse the Gods own authority. Wherefore in the Lords behalfe, further your waies in your hearts by the glasse of Gods law: & you that think your selues to bee a sanctified people, shall behold great cause of wailing, not only the feet, but the head is ill; not the outside alone, but the very inside is defiled. For I must tell you, you are no bet-

ter

ter within, then you bee without. But albeit thou art commanded to sanctifie thy heart, beware of assuming any power vnto your selues: for as sanctification is an action, & not words; so it is not mans, but Gods worke, yet so, that God worketh not vpon man, as vpon stocks, but as vpon reasonable creatures, who by Gods preuenting grace, work together with him the works of God. For in this action, the hand is the whole Trinitie; the water is the teares of repentance; the soape is the grace of God through Christ; and the sunne that drieth vs, & maketh vs accepted, is the applying and iustifying faith, through Christ Iesus. And in this worke be sure, that thou thy selfe bee exercised therein; for God will not be serued and worshipped by attorneyes, and another for thee: for thou must serue God for thy selfe; because the iust man must liue by his own faith. And heere, O Ierusalem, you must vnderstand, although the Lord

1. Thes. 5. 23.

hath

hath made you the Prince of the Prouinces, seating you in the high places, to cleanse and reforme others; yet the Lord requireth, that you first cleanse your selues, and wash your owne hearts; before you sit vpon others, first sit vpon your selues. And herein bee not hypocrites, for outward holinesse, without the heart goe with it, is abominable before God: but sanctifie the heart, and all will be cleane. Therefore let the obiect, wherabout you must be busied, be your sins & wickednesse; for the readiest way to bring you backe from prophanenesse, is to conuince your selues of sinne: And so doing, the gaine is your owne; for thereby you shall not profit the Lord with your righteousnesse, but your selues. For so shall you in this life bee preserued, when others perish; and in the life to come saued, when other shall be damned.

The God of all grace so sanctifie vs in the vnderstanding hereof generally,

nerally, that wee so apply the doctrines particularly to our hearts, that all filthinesse of the flesh and spirit may so bee cleansed, that wee may grow vp vnto full holinesse in the feare of God.

1 Concerning the first point, containing the Acclamation in the commandement: where I beseech you,

1. consider the persons speaking, (namely) God by *Ieremie*, and the Prophet in the name of the Lord.

2. Chr. 29.25. And this is of great force to enforce the commandement.

The world is become so captious, that it is more ready to question, by what authority the Preacher preacheth, then with obedience to obey the preaching. Therefore to remoue all lets, that may hinder the acceptance of his doctrine, he first of all pleadeth his commission.

Doct. From whence wee may learne,

1. that none ought to speake & teach in the Lords name, that be not able to shew their authority and commission to bee set on worke, both by

by God and his Church.

This the Prophet proueth, speaking not in his owne, but in the Lords name. As (if he should haue said,) I doe not of my selfe commaund you, for the you might think me too busie; but I haue authority and commission diuine, and am set a worke by the Lord, whose will I must obey; and therefore you ought to heare me with patience.

For I am none of those who run, and God hath not sent; my calling is from God. And for this cause receiued I the anoynting, which is nothing else but the allignement, vocation, and ordination of any, to an office in Church or Commonwealth, with a promise of bestowing fit gifts for the discharge thereof. To this end, Kings, Prophets, & Priests in the old Testament were annointed; signifying the spirituall oyle of Gods grace, fitting vs to our calling: this is that *Chrysma*, that will teach vs all things. 1. Ioh. 2.27.

Here I mind not with *Irenæus*, Lib. 3. cap. 3.

to

to shew you, that *Alia vocatio est extraordinaria, & alia ordinaria:* that the one is without the suffrage of men, by the onely voice of God, as was *Abraham*, *Moses*, and the Prophets under the Law; and as *John* the *Baptist*, and the Apostles in the time of the Gospell: and that the other was by the suffrage of the Church, *Precibus & impositione manuum*; as now in the time of the Gospell the Lord sendeth labourers into his vineyard: But my purpose is briefly to shew you, that none without a lawfull calling frō the Church (by whose hands the Lord sendeth forth fit men into the Ministery) ought to be heard of the Lords people.

1 If the Lord would not beare with any, of what degree soever, in the time of the Law, but would punish euen Kings, that would meddle with the Priests office, that had no calling thereunto.

Then none (without a lawful calling) may take vpon them the ministerie,

sterie, nor bee heard of the Lords people.

But the proposition is true, Exod. 28.1. Numb. 16.32.35. 1.Sam. 13.9.10.11.13. 2.Reg.9.7.31. 2.Sam.6.6.7. 2.Reg.15.5.

If no man may take this office but he that is called, as *Aaron* was, Then, &c. 2

But, Hebr.5.4.

If the Lord from heauen complaineth of such, that runne before they be sent; then such ought not to bee heard of the Lords people. But the Lord complaineth, Ier.23. 21. saying: *I haue not sent these Prophets, yet they runne: I haue not spoken vnto them, and yet they prophesie.*

If Christ Iesus in the new Testament approueth this; then such ought not to bee heard, that haue not the same approbation.

But Christ Iesus from heauen in the chosen vessell Saint *Paul*, Acts 9.12. sending him to *Ananias*, that hee might lay his hands vpon him,

and receiue light: *Vrim* and *Thummim*, ſcience and good conſcience; knowledge, and holineſſe to beare his name before the Gentiles, which maketh the propoſition. If in nature, order doe ſound againſt ſuch irregular perſons; then it cannot be well pleaſing to God, that any in the Lords name, without the Lords appointment, ſhould meddle with the Ephod, or deale with the ſacred things of God.

But *Peter Martyr* vpon the 1. of Sam. 14. ſaith, *Spectanda eſt in eccleſiaſticis Eutaxia, in politicis autem parendum eſt.* In Eccleſiaſticall lawes, good order muſt be conſidered; but in politicall, wee muſt obey. And to thruſt in a mans ſelfe without an aſſignement, is againſt order, which is ingrauen in every mans perſon, euen from the head to the foote. For is not the head a tower; the eyes watchmen, the eyelids windowes for light; the mouth a doore to let in prouiſion; the tongue a ſpeaker, to call for that which

which is needfull, and to examine that which is doubtfull: be not the eares spies to listen; the hands seruitors; the feet messengers, to carrie, and recarrie; the teeth grinders of natures prouision: is not the palat a taster, & the stomack a kitchin, wherein all things doe prepared for the benefit of nature; that so the whole body bee preserued as the closet of the soule. All which being held in that order, that God hath set them, doe cry against the disordered furie of men in the ministerie, that runne before they are sent. Yea, not onely Diuinity, reason, and nature, but Christian policie, proclaimeth, that if Iudges, & Iustices in their Sessions, sitting for correction of vice, in the Kings name first plead their commission; then ought he man in the name of the King of heauen preach, without his assignment.

For application, it serueth to teach vs, that as many as haue any feare of God, ought to heare with

4 all meeknesse. Such Ministers and messengers of the Lord, that haue receiued their calling from the Church, which is that which Saint Iames giueth for doctrine: *We being called, bee the Lords seruants, therefore we must doe our masters message*: and hee that doth but his masters message & no more, ought not to be blamed; nay ought to be beleeued. For whatsoeuer the Lord by his messengers sayeth, must bee beleeued; and being commanded by them, who are first commanded by the Lord, they must be obeyed. Therefore the Lord in this our text commanding high and low, rich & poore, to sanctifie themselues, speaketh vnto vs here present. Wherefore this day wee ought to obey this commandement, as we will answere it at our vttermost perill.

Iam. 2. 21.

Vse 2. The second vse serueth for reproofe, first concerning the Papacie, whose vocation is scarce sufficient to giue them a lawfull assignment, to bee Ministers of the Gos-

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pell, and of the Sacraments. For the right of those orders, whereby they were ordained to sacrifice for the quicke and the dead, vndermining the sacrifice of our Sauiour, we denie to be one and the same with the most iust and equall lawes, which the Lord made touching the necessity of vocation.

The third vse; Yea this lastly serueth to teach vs, to confute & condemne the irregular and preposterous course of the Separatists, Anabaptists, and Familists, that runne before they are sent; and take vpon them to ordaine and send forth Ministers, being no Ministers themselues. Wherefore such as go forth without the ordinance of the Church, (as Heretickes, and Schismatickes doe) are not to bee receiued, nor heard of such as feare God. For what truth may hee deliuer from God, that hath his calling frō man, and not from God? what Sacraments may hee administer, that hath no lawfull calling to the ministery, *Vse 3.*

sterie; what profit may he bring vn-
to the people, himselfe not brought
vp, nor sent of God? euen as much
as Saint *Peter*, that fished on the
wrong side of the ship all night, and
caught nothing: so much good, and
no more may we looke to come by
their ministerie, that in contempt
of the Churches ordination, and
imposition of hands, runne vp and
downe, gathering vnto themselues
a heape of hearers, who are not
taught (as you haue heard) from
God, by *Ieremy*; but from *Ieremy*;
by *Ieremy*, and so doe, *Tete cælo*,
errare cæcis; feed vpon mans in-
uentions, in stead of the immortall
food of Gods word. Hence it
commeth, that diuines turne re-
ligion into disputation, and stand
more vpon science then good con-
science, to get themselues a name,
by leading the poore people into a
thousand pitifull opinions.

In the first and best daies of the
Church it was farre otherwise, vn-
to which glorious dayes the Lord
Iesus

Iesus bring vs, and that soone, lest Christians turne Iewes, and Christianity be turned into Atheisme; and let euery good Christian say, Amen.

Now a word, as they bee the words of the Prophet, in the name of the Lord. *Doct.* 2.

Ieremiah speaketh from the Lord; Therefore of God hee must learne his dutie.

From whence, I beseech you, Fathers and brethren, let vs confirme our iudgements, that the Ministers of God are not before hand to bee taught their lessons of men; but they must first learne both matter and manner, what to speak, and how to speake from God, before they teach men. The truth of this, our example leadeth vs to. For *Ieremy* speaketh from God, and not from man.

This doctrine runneth with the current and streame of the liuely waters, Exod. 3. 12. The Lord said to *Moses, I will bee with thee: and I will* Exod. 4. 12.

will be with thy mouth, and will teach thee what thou shalt say. Of the Iudges of Israel it was said, *And the Spirit of the Lord came vpon him, and he iudged Israel.*

Iudg. 3.10.

Isa.6.6. It is the Lords appointment, with a coale from his Altar, to inflame the tongue of his messenger.

Because to whom a Minister is to performe his dutie, of him hee is to learne his dutie. But in teaching of men, a Minister is to performe his duty to God. 1. Cor. 4.1. & 3.10.

Ephes. 6.17.

Therefore wee must not speake what we will, nor how wee list; but all must be both for matter & manner, as God will. So saith the Prophet, 1. Reg. 22.14. *What soeuer the Lord saith vnto me, that will I speak.* Yea so saith the false Prophet, Numb. 23.3. *What soeuer the Lord sheweth vnto me, I will tell thee.* And this is that which the Prophet *Isay* prophecied of our blessed Sauiour, that before he should be sent forth of the Father to preach; it was said, that *the Spirit of the Lord God is vp-*

Luk.4. 18.

on

on me, therefore hath the Lord anointed me, he hath sent me to preach good tidings, &c.

To conclude this: If some Magistrates will scorne to learne of the Diuine, to pronounce iudgement at the barre, why should the Diuine, by mans directions, bee taught to speake in the Pulpit? If the Captaine must not fight, when the meane souldier will appoint him; nor the souldier fight with such weapons as his enemies will appoint him; then Gods Ministers ought not to teach, what the best man in the parish will appoint him. But the proposition is true: *Ergo*, wofull it is to heare, how the gold of the Sanctuarie is changed, and become dim; and how the Noble men of Sion, comparable to fine gold, are become earthen pitchers, waiting on the humour of men, to be filled with winde, that they may fill others with vanity: that the Lord may say now, as this Prophet said of Iudah, and Israel, Lam. 2. 14.

Ierem. Lam. 4. 1, 2.

Thy Prophets haue looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuity, but haue looked out for false prophecies, and causes of banishment.

The vse is both for reprehension, and for instruction: first, for reprehension, it reproueth, first such Ministers, that bee slaues and vassals to mens affections. Such were the foure hundred, (1.Reg.22.6.) Prophets, to please *Ahab*. And would to God there were not among the Prophets, that will speak, as the best man of the parish will haue him speake; and that will speake mans inuentions in painted eloquence, to set forth themselues; and that there were not, that because they may not speake what they will, speake not at all, making a diuorce betweene the tongue, and the hart, lest their Poperie be seene. 1.Cor.7. 23. Galath.1.10. 1.Thessal.2.4.

Secondly, it reproueth such that teach for the doctrines of Gods com-

commandements; *doctrinas & traditiones hominum, sine mandato Dei.* Mans precepts, setting forth their owne inuentions, and their (*Traditiones sanctæ Romanæ*) with more authority and commendation, then the word of God. Matth. 15.9. because if men or Angels preach otherwise, then wee haue receiued from Christ and his Apostles, they bee accursed. *Anathema maran atha.* According to which doctrine of the Apostle Saint *Paul*, Galath. 1.9. *Cyp. ad Pomp.* p. 238. saith: *Nihil innouetur nisi quod traditum est: unde, ast ista traditio, vtrum de dominica & Euangelica authoritate descendat, an de Apostolorum mandatis atque Epistolis veniens; ea enim facienda esse quæ scripta sunt, &c.* and proposed vnto *Iosuah*, saying, *Let not the booke of the Law depart from thy mouth.* Vntill I deeply weighed this, I was drowned in the opinion of learning, resolued that where learning is, there is the light of true vnderstanding; till together with this

this (I say) I called to minde, that the Scribes and Pharisees, chiefe Doctors, experienced in the Scriptures, vnderstood not the Law, nor Christs parables aright, because to them it was not giuen, Matth. 13. 1. Luk. 10. 21. but was giuen to babes. Whereupon I am now moued to say, it is not the wisedome of flesh and blood, that can iudge of the spirit; nor learning, but God enlightening, that directeth the vnderstanding to the right obiect. Wherfore I praise that illustrious *Scaliger, exerc.* 359. who saith, *Nostra hac in literarum studijs peregrinatio, sine suprema Lucc, miserabilis quaedam errratio est.* This our painfull peregrination in studies, if it be destitute of that supreame light, is nothing else but a miserable kinde of wandring. Yet in giuing this glory to God, I commend not certaine speculatiue spirits, that runne in the other extreame, who thinke God will make knowne his mysteries to them, whether they take paine or

aids no.

no. For if the prouision of this baser life cannot bee gotten without the sweat of our browes; much lesse can the food of that better life bee gained without the sweat, and industrious searching of our soules. But to returne to humane traditions, from whence we haue digressed: In speaking of humane learning, I beseech you to vnderstand me; and that with distinction; For when I name humane inuentions, & traditions, whether of doctrines, or of ceremonies, I pray rightly to be vnderstood. For concerning doctrine, I meane not, that it is vtterly vnlawfull to mention men, & mens writings in the place of God in preaching: for it is lawfull to alleage in Sermons the authority of men, making for the truth of God, as it was lawfull for *Dauid* to kill *Goliah* with his owne sword. For an arrow out of a mans owne quiuer against himselfe, doth more fester the wound, and wound him to death, then the sword of his enemy.

And

And concerning humane learning, I say with Saint *Basil Ad iuuenes*, that both the knowledge and vse of naturall learning in a Minister is lawfull, and sometimes necessarie: and this doth the very example of the Apostle teach vs, Act. 17. 28. Saint *Paul* to conuince the ignorant and idolatrous Athenians of great blockishnes, and prophanesse, alleageth the saying of *Aratus* the Poet, to proue the true God; who said, that in God wee had our liuing, our mouing, and being. And in the question of the resurrection, reproouing the Epicures, who as if there were no resurrection, nor life to come, gaue themselues to all pleasure, and riotousnesse of life, S. *Paul* condemned by a sentence out of *Menander* the Poet, saying; Euill speech corrupt good manners. The like he alleaged out of *Epimenides*, Tit. 1. 12. saying, the Cretians are alwaies liars. Thus wee see not onely humane, but prophane learning may serue Diuinity: so

1. Cor. 15. 33.

hand-

hand-maidens, being purified and cleansed from the Idolatrie, and impiety of the Heathen. Thus farre I dare goe, albeit I dare not speake with the spirit of Atheisme, and blasphemie, that *Plinies* Philosophie equalleth the bookes of *Moses*: not that *Aristotles* Ethickes, and Politickes, equall the Prouerbs of *Salomon*: nor that *Marcus Aurelius*, equalleth *Marke* the Euangelist: nor that *Merlins* prophecy be one with the Prophecie of *Isay*: nor the eloquence of *Cicero*, and *Demosthenes*, equall the eloquence of the holy Ghost: nor any Doctors or Fathers, before the doctrine of Christ: much lesse the Pope and his decrees, to be before, or equall with, the decrees of God in the Bible. Neither doe I meane of traditions concerning ceremonies, that it is vtterly vnlawfull to vse any in the Church-apparell and seruice, being commanded by the Christian Magistrate. For as religion can stand without Popish trash

from

from Rome, and Rhemes: yet true religion neuer was without certain ceremonies; euen as a learned Lecturer of Geneua hath said, that *Ceremonia enim testes religionis sunt:* Ceremonies are witnesses of religion; for there are religious, as well as irreligious ceremonies. Can Baptisme bee without water, and the Lords Supper without bread and wine? bee not prayers performed with kneelings; and what letteth the Sacrament to bee receiued kneeling, when the words (deliuering the same into the hands of the people) is nothing else but a prayer; and the preciseſt (I hope) will not denie kneeling at prayer. The Scripture soundeth as forth of a Trumpet, that indifferent things, and ceremonies of time, place and persons bee not vtterly vnlawfull. Wherefore, deare brethren, stand not vpon titles; for they which labour well, are worthie of double honour: regard not garments, for *Iustin* the *Martyr* would put on a

Bucer in Mat. 18.

hea-

heathenish garment, rather then he would leaue preaching of Christ. Yea S. *Paul* himselfe, rather then there should bee any let to the preaching of the Gospell, hee would make bald the head, and shaue the haire. And therefore woe vnto vs, that liue in these degenerate dayes, that for blacke & white, round and square, will suffer our selues (the Elders of the daughters of Sion) to sit vpon the ground, and keepe silence; that leaue our preaching, our maintenance, and care of our families, wanting more the supply of our wants, then the people want vs. Act. 18. 18.

Now a word for instruction out of this doctrine; whence, sith Ministers ought to speake from the Lord, and to learne their duties of God, wee may learne, that euery Minister of the Lord approued, must speake with the euidence of Gods spirit, without adding, or diminishing. 1. Corinth. 2. 4. Neither stood my preaching in the entice- *Vse* 3. Deut. 4. 2.

ing ſpeech of mans wiſedome, but in plaine euidence of the ſpirit (ſaith Saint *Paul.*) 2. Cor. 2. 17. We are not as thoſe many, that make merchandize of the word of God. Micah. 3. 8. For the Miniſter of God ought to be full of the power of the ſpirit of the Lord, and of iudgement, and of ſtrength, to declare vnto *Iacob* his tranſgreſſion, and to Iſrael his ſin. Much might be ſaid in this point; but I feare I haue dwelt too long vpon the firſt branch; I meane the perſons ſpeaking, ſo that time will not tarrie for me. Therefore (with your patience) I paſſe to the perſons exhorted or called vpon.

The ſecond branch in the firſt part.

The perſons ſpoken to, is the daughter of *Iudah*, the Prince of the Prouinces; and of Cities, Ieruſalem, the moſt glorious of all the world. The former Chapter exhorted Iſrael, and the ten Tribes to repent, who

who for their sinnes were carried into Assyria, in the ninth yeere of *Hosea*, King of the ten Tribes.

So in this Chapter, Iudah is called vpon to cleanse his waies, and amend his life, lest the like euill befall him, that ouertooke his brother Israel.

Now concerning Iudah, which was the onely people of God, and so instructed by his Prophets, as none were more, nor so much as the people of Ierusalem: yet heere they needed further to bee called vpon.

It serueth to teach vs, that there be none so learned, so wise, so religious, nor so holy in this world; but need further reformation, and still to bee called vpon, and put in remembrance by the Lords seruants, for an encrease in the growth of grace, proued heere. Ierusalem (as this famous City of our kingdome) was the schoole of the Prophets; a place eminent for learning, renounned for religion; yet must be more *Doct.* 3.

religious: as the Zaphire for shining, yet need to bee cleansed. Therefore in this life is no perfection; but a growth in godlinesse is here continually looked for of God at our hands. 1. Pet. 2.2. *As new borne babes desire* νοερὸν λογικὸν ἄδολον γάλα, *the sincere milke of the Word, that you may grow therby*: For this cause the Prophet *Dauid* knew it was necessarie for vs to chew the cud, and to whet Gods word vpon our harts, to giue an edge to that which hath been taught vs, Psal. 1 2. Therfore he saith: The blessed man will meditate vpon the Law of the Lord, day and night. And to this end Saint *Peter*, 2. 1. 4. 5. calleth vpon the well taught Iewes, to ioyn vertue with vertue, &c. And S. *Iude*, vers. 5. telleth vs, it is needfull to be better instructed, and to bee put in minde of that which we do know.

Deut. 6.7. Num. 15.38. Deut. 11.18.

1 1. Because naturally, wee are forgetfull of the things wee haue learned.

2 2. Because our daily sinnes doe eclipse

eclipse and straiten Gods graces in vs, so that the spirit is not as in former times.

Isa. 59.2 Ierem. 5.25.

3. Because there be none so holy, but by Satans subtiltie may fall from the good begun. 1. Cor. 10. 12. *Hee that standeth, take heede lest he fall.* Rom. 11.20. *Thou standest by faith, be not high minded, but feare.*

3

1. The vse of this doctrine may informe our iudgements, that there was neuer any, nor may bee any (pure or perfect) in this life, without sinne: but that the perfection of the Saints is alwaies here further to bee informed for knowledge; and more and more to grow vp in sanctification of the flesh, and spirit. For what is he among the sonnes of *Adam*. Prou. 20. 9. that can say, his heart is cleane from sinne. The very clothes we put on (saith *Iob*) make vs filthie. Know (Right Honorable) that our perfection, is to know our imperfections. Yet I am not ignorant, that there is a generation

Vse 1.

2. Cor. 7.1.

Iob 9. 30.

Prou. 30. 12.

tion, that are pure in their owne conceit, and yet are not washed from their filthinesse. But I say with the ancient, *Vae etiam laudabili vitae hominum, si remota misericordia discutiat eam.* Woe to our very praiers and preachings, if they be examined without mercy.

Aug. conf. l. 9. c. 13

The second vse serueth to reproue such, that thinke, if they haue heard Gods word, for some small time, and from thence haue attained vnto some ciuill carriage, and a varnished profession, that then they haue learned enough. But this is false; for wee must encrease: for it is not enough that the corne bee a blade, but that it be an eare, & that it be corne full fowred: and Christians must neuer giue ouer, till our righteousnesse breake forth as the perfect day.

The third vse directeth vs vnto watchfulnesse ouer our conuersation; and sheweth, that we cannot be too forward, as prophane Atheists say: because this life is but a grow-

ing

ing age; and therefore *non progredi*, is *regredi*, not to goe forward, is to goe backward. Wherefore I beseech you, take the Apostles counsell, and worke forth your saluation in feare and trembling. For blessed is the man that feareth alwaies. And let vs that cal God Father, passe our time in feare and trembling. 1. Ioh. 4. 14. 1. Cor. 4. 34.

Phil. 2. 12. Prou. 28. 14. 1. Pet. 1. 17.

But heere with *Heraclitus*, wee haue iust cause to weepe; and with *Ieremy*, to let teares runne downe night and day, for the sinnes of our conuersation; which makes ioy in hell, and reioycing among the wicked in earth. Which is that, that *Bodin* saith, caused *Tacitus* so to raile against Christians, that the Christians committed those crimes that the Heathens abhorred. Were *Tacitus* aliue at this day, hee should see some (called Christians) outdare the diuels themselues, in wickednesse. For the diuels beleeue that there is a God, and tremble at it: but wee may heare some, that

name themselues Christians, auouch, that there is no God, and laugh at it. I beseech you (Right Honourable) open your eyes, and looke about you, and you shall see sinnes inuented as fast as fashions. I warne you of these things, and beseech you, to take fast hold of iudgment, which is *Iacobs* staffe, and our Soueraignes Scepter, by which you that are Iudges, beare rule vnder him; that so both the iudiciall, and iniudiciall of you, in this honorable City, may liue better, and walke with your God. So shall your names flourish on earth, and your soules raigne in heauen; while others rot in the graue, and liue in torment in hell.

Thus (beloued) from the examples of the fall of Ierusalem, (Gods deare children) and of the chiefest in place; let vs, first, humble our selues before God, and not wax proud of any thing. For hee that standeth, may fall.

And sith the most excellent bee

subiect to infirmitie, let vs bee admonished of the many frailties, that lie hid in vs, and which, through hypocrisie, we cannot see. And from hence bee more charitable, and not so censorious of other; but to bee more temperate, considering wherunto wee our selues are subiect to be tempted.

Againe, in that hee crieth vnto Ierusalem, both generally, and particularly; indefinitely to all, and in particular, to euery one, as well as to any one. Doct. 4.

It serueth to teach vs, that the duties of the Minister is, to speake the word to all, and to rebuke sinne in all, and to exhort euery kinde of profession vnto religion: the Priest, the Nobles, the rich, the poore, the Artificers, Seruing-men, Gentlemen, Merchants, Tradesmen as well the shop-keeper, as the Vintner; as well the Master, as the Apprentice, must bee spoken vnto, exhorted, and rebuked by the Preacher. Which is that the Apo-

stle

Act. 20. 3. 1 stle setteth downe for doctrine, saying: *I ceased not to warne euery one.*

2. Because they to whom saluation doth belong, to them doth Gods word, and the ministerie belong.

1. Tim. 2.4. But it belongeth to all sorts of people.

Act. 20.31. 2 Therefore, &c.

2. If the Minister must endeauor to be free from all mens blood; then they must lay Gods word to euery mans conscience. But they must labour to bee free from the blood of all men. Act. 20.26. Therfore Gods Ministers must not feare any mans person; nor spare any mans profession; teacher, nor hearer; Prince, nor people; ruler, nor subiect; rich, nor poore, &c. For the blood of the poore will staine, as well as of the rich. O this should make both Minister & people tremble, when they heare that the blood of men shall bee required at their hands. The steward shall answere for his masters goods; the Factor,

for

for his masters money; the scholer for his learning: and shall not the Pastor answere for the sinne of the people? If our commission must stretch it selfe as farre as Christs redemption; then our ministery must bee to all: but the proposition is true. Therefore to all in generall, and to euery sort, and condition, & sexe. For wee must make our ministery to be like Christs net, &c. 1. Tim. 2. 4. Mat. 13. 1

I. The vse teacheth, that sith all must be spoken vnto, the Ministers must not flatter the people, nor conceale the iudgement of God from their sinnes. For, *He that saith to the wicked, thou art righteous, him shall the people curse, and the multitude shall abhorre him.* But if we tell euery man of his sinne, then he that beleeueth, as well as he that beleeueth not; and the learned, as well as the vnlearned, is rebuked of all men, and iudged of all. Heere let me exhort, and bee exhorted. For what is any, that wee should feare? they bee but men in nature, and so Prou. 24. 24. Ezech. 13. 4. 5. 10. 11. 1. Cor. 14. 24.

are we; and they bee but mortall, as well as we; and they shall come to iudgement, as well as we. Let therfore both Preacher, & hearer iudge themselues, that they be not iudged of the Lord.

Vse 2. *Vse* 2. But heere is offered iust cause to reproue those, that reproue the Reprouer. For nothing more cutteth the throat of reprehension, then to rebuke him that reproueth. Which moued *Hosea*, 4. 4. to say, *Let none rebuke nor reproue another: for the people are as they, that rebuke the Priest.*

This is the sin (I am sure) of the country: blessed is this City, if it be not guiltie hereof. But are there not among vs, that will teach wise men, themselues being fooles; that will controll learned men, themselues being ignorant; that wil schoole Preachers, & yet themselues will not heare; that will rule Magistrates, themselues being subiects, and will not obey; that will seeme to doe all things, themselues not

not able to doe any thing, but that which is euill: Ierem.9.3. *For they are strong to euill: but they haue no courage for the truth.* But I must be briefe: for time calleth to the Subiect in hand, and to presse the point expressing the matter, whereunto they are commanded.

The third part.

In the matter laying downe the third general point, fiue things may be obserued.

First, the affection, expressed in the interiection (*O*)

Secondly, the voyce in which God calleth vnto them, which is Imperatiue, and not obsecratiue.

Thirdly, the matter it selfe whereunto they are commanded, which is to *wash*.

Fourthly, the fourth is the subiect, which they must wash, which is *the heart*.

Fifthly, the fifth is the obiect, about which they must be busied, or from

from what they must wash their hearts, which is, *from wickednes*.

First concerning the affection, *O Ierusalem*; which both concerneth God and the Prophet. And first as it concerneth God, it is a word of great affection: and a word of most euident demonstration, and testimonie of Gods vnwillingnesse to punish, and of his ready inclination to shew mercie.

I From whence the instruction to vs is, that God taketh no delight in punishing the sonnes of men, proued here in the voyce of pitie and compassion, as it were, bewailing their estate fallen into, by sinne. If parents haue no delight, but griefe, in punishing their children; then God taketh no delight in punishing the sonnes of men.

Psal. 81 13. Ierem. Lamen. 3.33.

But, 2. Sam. 18.33. and the Lord himselfe saith, Ezek. 18.23. he hath no desire that the wicked should dye: 32. neither doth he delight in the death of the sinner. If God willeth our repentance; then hee taketh

keth no delight in punishing.

But, Ezek. 18. 21. and 33. 11. Luke 13.34. Therefore, &c.

If in God, to bee angrie and punish sinners be not a proper worke of Gods nature, but an improper and strange worke of God; Then God taketh no delight in punishing the sonnes of men.

But, Exod. 34.6. Isai. 28.21. *For the Lord shall stand as in mount Perazim: he shall bee wroth as in the valley of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act.* Thus you may see, it is the proper worke of Gods nature to shew mercie: but his improper worke to punish: It is naturall to God to be gratious, but to him it is a strange and an vnnaturall work to delight in punishing, if I may so say. God punisheth, as Carpenters pull downe ruinous houses, that is, to build them vp better then they were before; so doth the Lord take vs off there, & down here, that he may build vs on high.

1. The

1 1. The vse serueth to teach vs to abhorre their prophanenesse, that vnder the continuance of any publike or particular affliction, (as now, in this long continued drought) doe say, that God sporteth himselfe in punishing the world: know, I beseech you in the feare of God, that God is delighted, and taketh pleasure to exercise his mercie, and hath compassion vpon all those, of whose returne there is any hope. Luk. 15. 4. He is so farre from sporting himself at our miserie, that contrarily, as a carefull father, he seeketh vs vp, he goeth after vs till he hath found vs; he staieth not till wee returne, but preuenteth vs with his grace: and albeit grace in vs is imperfect, and moueth a farre off, vers. 10. Luk. 15. 10. God in compassion seeketh vs, till he hath found vs; and then leadeth vs with the cords of a man, euen with the bands of loue: for he calleth vs by his Preachers; draweth vs by his spirit; wooeth vs by his benefits, that he may pardon vs in his mercy, Osea 11 4. 2. Cor. 5. 19.

and

and in loue receiue vs to glorie.
Psal. 103. 9. 13. For our God is an
all-mining God. Gen. 9. 27. he shall
allure Iapheth to dwell in the tents
of Shem. Cant. 5.
2.

But here me thinks I heare some
politike Protestant of estate (a Pa-
pist in heart) say: If the Saints be
thus full of compassion, you shall by
all meanes finnes and turn all out
of fray from him; oh where is this
compassion, and when will this al-
luring course bee taken with the
Papists, that they might heare of
the same? To whom I answere, as
S. Paul doth in the like case, Rom.
10. 18. I demaund, haue they not
heard? yes they haue been metal-
fully deale with by our late Queene
of famous memories and they haue
been louingly incensed by his Ma-
iestie, and earnestly perswaded by
their brethren, to tread in the Kings
high way. But all in vaine! which
shewes that an vnion of religion
is a harder thing to effect, then an
vnion of kingdomes. Feed Apostle

it vpon my soules skrae, that that man would merit eternitie, that could reconcile the long severed Papists and Protestants. But it is in vaine to assaie it: for the Ancients have concluded, that, *nulla societas fidei, & perfidiæ potest*, God and Belial can neuer agree. Yee if I might obtaine my request at the hands of God, my prayer for my Countrie should bee: that religion may bee once purged from the lees of the Romane grape, that so euery thirsting soule might drinke out of the fountaine of the written word of God.

Epp. 55.
2. Cor. 6 14. 15.

3. The third wise confirmeth our iudgements for our comfort, that the Lord will not deale with vs according to our deserts, but according to his mercies in Iesus Christ. For Christ Iesus alone fulfilled the Law for vs, and suffered our punishments: for he did bear our infirmities, and carried our sorowes: hee was wounded for our transgressions, broken for our iniquities: the chas-

Isai. 53. 4. 5.

tisement

stisement of our peace was vpon him, and with his stripes wee are healed. And this is the Christians triumph, that the partition wall is broken downe, and the hand-writing fastened to the Crosse, and all our sinnes shall not be able to ransacke vp the gate of Gods mercies against them that beleeue.

4. The fourth vse from this, readinesse to mercie in God, checketh the vncharitable practises of three sorts of persons.

First the Papists, whose hearts be infected with ſ blood-crying and heauen-pearcing sinne, *Occide, inde mandua hæreticum*; that sip their fingers of a sanguine colour in the blood of those men, who doe but transgresse the vnwritten vntruths of their scarlet Pope: and in the meane time, crie out of the want of charitie amongst Protestants.

Secondly, it reproueth the rash and inconsiderate course, as farre from charitie, as from wisedome; deliuering the members of Christ

to Satan, and that for a trifle; when as those that are spirituall, ought to raise such that fall, with the spirit of meeknesse, considering themselues, lest they also be tempted.

Gal.6.1

And lastly, It reproueth the furious spirits of the Brownists; who for blemishes, (when themselues are most filthie) cast out our whole Church, for no apparant Church of God; yet who is he, that in many things sinneth not?

Leuit. 19.17. Prou. 27.6. Gal.6.1

The God of heauen cleere our eyes, and rectifie our iudgements; that in censuring sinne in all men, we may iudge charitably of all, till we see the end of all.

5. The fifth vse. And now giue me leaue to speak to you (right honourable and reuerend Fathers) for Gods example here, speaketh aloud to you my Lord, and lieth at the doores of the Magistracie, who are to execute iustice in the gate: yea the fatherlesse, the widow, and the orphant doth crie: the Master and the apprentice doe call vpon you:

the

rich and the poore doe call: yea the prisons, and those that are bound in chaines and iron, doe crie vnto you that be in authoritie, to imitate the Lord of heauen and earth: be mercifull, as hee is mercifull: put on the bowels of compassion in iudgement: censure and iudge your brethren, the Lords people, with all remorce and pitie: take no pleasure in punishing: graunt not those whom the Lord hath brought before you: delight not to defame nor disgrace those, whom God Almighty hath put in your hands to correct: bee not like the Philistims, laugh not at the sorrowes of *Samson*; shew mercie in iustice to those, that are appointed to dye. It is enough that their bodies doe dye for the sinnes of their soules: bee not cruell towards them: neither suffer your executioners to play the parts of tormentors, delighting themselues to adde sorrow to the sorrowfull; moving a stout spirit to cast away their soules together with their

bodies. Be pleased to know, as an Ancient saith: that, *Manifestatur hoc tempore ipse medicus.* And against, *Beatus qui sanctitatem & manifestationem sanctæ, vt altera disciplina seruetur, altera innocentia non oppugnetur.* But here (right Honourable) I weepe with the Prophet, 2. King. 8. 12. 13. to remember, what some in places of office haue done: and to thinke, what some others would doe, if the Lord restrained them not; how in colour of office and pretence of law, Iustice is wrested, and the Lords people abused; which maketh me to thinke, that if they had Prince, and Prelates, and law, and all, to backe them, no raging cruelties would be left vndone. Well, God Almighty blesse vs, and keepe vs in his holy feare: make vs vpright-harted, and constant in the profession of religion; and meeke and milde hearted to such as are subiect to our censures; that all may see, we seeke the Lord, and not our selues; the conuersion of others, and not

Ambros. ad Varcell. Epist. super Luc. lib. 5.

not the satisfying of our owne passion.

And lastly, as the Lord crieth ouer Ierusalem, so let vs lament, when we see the forward and wicked disposition of the world, that will not be reclaimed by any warning, or any mercie of God (I say) do, as God, and Christ hath done; let vs lament, and weepe for the sinnes of the land. It was *Dauids* compassion, when his eyes gushed forth streames, because men kept not the Law. It is said, that sharpe vineger will soften the flonie Alpes; but brimstone teares of the Magistrate, will mollifie the hardest heart, if (it bee not without grace) for lamenting ouer the miserable, is a strong inducement to draw teares, if it bee but for companie.

Ier. 9. 1, 2. Matth. 23. 37. Luk. 19. 42. Psalm. 119. 53. 136.

It is the custome of some vaine professors, (for so I may call them) so rule odiously as them, that will not be ruled by their words. And so it is, of some choleriche and vnwise preachers, whose fashion is in

in the pulpit to raile on them, that will not at the first come, and lay their hands vnder their feet. O that they would learne of God, how to bee affected! And as many among you as feare God, when your people, or your children, or your seruants, or your friends, or your neighbours, will not be gouerned, raile not; but weepe, and handle, for the hardnesse of their hearts: it may be that Lord will giue them repentance; so did Christ. For hardnesse of heart is a sicknesse sent of God, and lieth not in the power of man to cure. Therefore cast not off thy people, nor children, nor thy seruants, nor thy neighbours, when they bee sicke; but visit them, and pray for them. But if they despise and neglect the sorrowes, cares, and (as it were) the teares, which Gods Angels, and men doe make for their rebellion, when they are desperately sinfull, and vnto such swine cast not your pearles.

Luk. 19. 42.

Now a word of the affection, as

it is from the Prophet, O Jerusalem, but this pitifull, mournfull, and tender affection in the Prophet, teacheth us, that the Ministers of Christ ought to beare a tender affection, and to have a compassionate care ouer the members of the Church placed here. Because the Ministers are, or should be, their spirituall fathers, to beget them by the word of the Gospell, or at least to nourish them by the word of truth. For the tender affection, loue, and zeale of the Pastors towards the people, and the people towards their Pastors, is a singular meanes of enlarging Christs kingdome, and to encrease the Church of God in earth: because it greatly gaineth attention: and was Saint Pauls wise dealing: as was Christs care to leaue it in a charge, before he ascended. 1. Iob. 3. 1. 14. 18. 23. & 4. 16. When the people perceiue the doctrine and reprehensions to proceed from loue, then doe they delight to heare the word of God from their mouthes;

Ezek. 32. 32. Rom. 9. 3. 1. Pet. 2. 2. & 3. 18. 1. Cor. 4. 4. 15. Rom. 12. 1. Ioh. 13. 14. Ioh. 20. 34.

mouthes; then doe their affections enlighten their vnderstandings, and their vnderstanding encline their wils to obedience. So long as this affection was betweene *Paul*, and the people in Galatia; so long the Church encreased, it flourished, their faith was glorious, their religion famous, their liues godly; and if they had so continued, their ends had been happie.

Galat. 4. 14.

Vse 1. The vse may serue to teach vs, that nothing more hindreth the growth of the Gospell, then the alienation of affection, betweene Ministers and people. This our learned aduersaries the Papists know, and therefore glory of their religion to be onely true; because of the vnity and loue that is betweene Priests, and Papists; and haue wherewith to crie out of vs; that Protestants bee not onely against Papists, but Protestants against Protestants. I beseech you, as you desire the enlarging of Christs kingdome, to haue your faith glorious, your Church famous,

famous, your flock godly, and your ends happie; labour to nourish vnitie and loue in affection, betweene Pastor & people, and liue together as fathers and children; otherwise heresies will disquiet you, diuisions molest you, ignorance will condemne you, and the wrath of God will consume you.

Vse 2.

And let it serue to reproue such in the ministerie, who in a proud manner, doe disdaine to vse kindly the sheepe of Christ, as being farre from that they should be.

Cant. 5.7.

And so much be said for the affection in the Acclamation.

I passe to the second branch, expressing the voice, in which God calleth vnto them, *O Ierusalem, wash.*

2

God speaketh to Ierusalem, (that is the Prince of the Prouinces) not in a beseeching, but in a commanding voice; not obsecratiue, but imperatiue.

Doct. 2.

Forcing vpon the consciences of the hearers, that God will not haue

haue his Church the lesse to esteeme of his word, because men, like our selues speake it; nor that we should thinke it an indifferent thing, whether we obey it or no, for that men like our selues pronounce it: but it is Gods will, that his people shal esteeme of the authority of his Ministers, as of Gods owne authority, regarding their sermons and commandements, as Gods owne word.

2. Chr. 29.25. 2. Sam. 15.24.

But it is the dutie of the Church to be perswaded, when she heareth the Minister preach according to Gods word, that she heareth God himselfe speake vnto her. To this purpose saith our Prophet, in the person of the Lord: *Heare you the word of the Lord, all ye of the captivity.* And this doth the Apostle giue for doctrine, 1. Thes. 4. 2. *You know what commandements we gaue you by the Lord Iesus:* and therefore in the 8. vers. he saith: He that despiseth their sermons, doth not despise man, but God: and to the same effect Saint *Peter* saith, 2 Pet. 1.21.

Ierem. 29.10.

1.21. *The prophecie came not in old time by the will of man; but holy men of God spake as they were moued by the holy Ghost.* by the spirit of God: therefore our Sauiour saith, Luk. 10.16. *He that heareth you, heareth me, &c.* The reason is, because by them the power of God ought to bee made knowne, whose seruants they are.

Vse 1. The vse serueth to confirme our iudgements, that the Church and people of God, neuer profit by hearing of Gods word, till they esteeme and beleeue the words of the Lords Prophets, to bee y Lords owne words, and their Sermons to be the very Sermons of God. For doubtfulnesse and incredulity, is a haynous sinne, the cause of other sinnes. Against this, Christ much laboured, Ioh. 7.18. shewing the Iewes that they might beleeue, that he onely declared God vnto them: Ioh. 8.28.40. and that he spake nothing but that, which he was taught of the Father. Ioh. 15.15. And if our

Sauiour

Sauiour had not held this point, a point of importance, hee would not thus haue enforced this historicall faith vpon their consciences. Oh my beloued, know it for certaine; that the want of giuing credit to Gods word, is no little cause of many of the sinnes wee commit. For could people liue as they doe, if they beleeued our preaching? well may well therefore say with the Prophet, *To whom is the arme of the Lord reuealed?* Fearefull is it to see some men to make no more of the Sermons of the Lords Prophets, and seruants, then of a fidlers song. Ezech. 33. 31. 32. *Thou art vnto them as a iesting song, of one that hath a pleasant voice, and can play well: for they heare thy words, but they doe them not.*

2 The second vse, is to confirme our iudgements, touching the authority and largenesse of the Commission of the Lords Ministers; that it is not light, small, of no worth, but very great and waighty. And this

this is worthie (in these our euill daies) the inforcing. For Ministers preachings (with too many) is not so much respected, as a winters tale, nor the Church of so much esteeme, as an Ale-house. But I hope better things of you, that you will not lightly regard their authority, of whom Christ hath witnessed, Mat. 16.18. *vpon this rocke will I build my Church*, against which the gates of hell shal not preuaile. And for their Commission, it is very large, Ier. 11.10. *Behold, I haue set you ouer nations, and kingdomes, to plucke vp, and to roote out, to destroy, and to throw downe, to build, and to plant.*

Therefore beleeue it, the Ministers of God haue authority to reproue Kings and Princes, (as the Prophet saith;) but not to excommunicate Kings, as the Papists say. 1 Ierem. 27.2.

They haue authority to counsell & exhort Kings, as God hath said; but not to dethrone, depose, remoue, and kill Kings, as the Priests, and blood-thirsty Iesuites say. 2

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The Minister hath authority, in Christs name to pronounce forgiuenesse of sinnes to all that beleeue, (as Saint Iohn saith, 20. 23.) but not to curse & absolue whom he will, (as the Pope saith.

4. Hee hath authority to reproue things amisse, in Church and Common-wealth, by doctrine, (as the word saith) but not of himself to reforme by practise, as Schismatickes, and Brownists say.

So that establishing, or remouing of Princes belongs to God onely; and forgiuenesse of sinnes to God onely; and the gaberna-tion of Church and Common-wealth, belongs to Princes onely; but the reproouing of sins in all, belongeth to Ministers also.

And this is the innocency of the Doue, and the wisdome of the Serpent; that ought to bee doone in loue, in order, in time in place, with discretion and circumspection: yea soule for soule, if wee doe not all this.

Here

Here I become in the Lords behalfe an humble ſutor vnto you, that as the Lord hath honoured your Honour with authority; ſo you would bring all your honour and authority, to honour Ieſus Chriſt in his Miniſters. They are but ſeruants, bee not angry with them; they muſt deliuer their Lords meſſage, it is nothing to them; agree with their Lord and Maſter, and they will be content.

Vſe 2. Laſtly, this doctrine crieth vpon vs, to haue reuerent eſtimation and regard of the Miniſterie, and not contemne the Prophets, leſt wee grow to deſpiſe prophecie.

1 1. Becauſe God ſpeaketh by them, they preſent the perſon and voice of the Lord vnto vs; and ſhould not wee reuerence them? they are the Lords Embaſſadors, and may not they ſtand couered before vs? they are the Angels of the Lord of Hoſts, at whoſe feet, *Iohn* the Apoſtle fell downe; and ſhould wee ſpurne them with our

feet? They are the Fathers, and Stewards of our Countrey, to prouide the foode of our soules; and should wee denie them the food of their bodies? They are the strength of the land, euen the Chariots and Horsemen of England; and should wee not defend them? But heere I stand amazed, desiring teares, rather then words, to lamente the contempt of the Lords seruants. Time was, when their feet were beautifull, that brought the glad tidings of the Gospell: but *O quantum mutatus ab illo*. Now their persons are reiected. Time was, yea time is, that the face of a smoakie *Kemarim*, a sillie Frier, hath been, and is, more regarded, then the person of a Reuerend Bishop: yet *Chrysostome* called them Hereticks, that speaking with a Bishop, or of a Bishop, and would not call him Bishop, nor Archbishop, nor most religious, nor most holy: yea graue Pastors, and painfull Preachers, are (with some) not so much respected,

respected, as al the make-bates, and tale-bearers of the world. *O tempora, ô mores!* Is our God of lesse honour, our religion of lesse worth, our soules of lesse accounte with vs, then with them? farre be it from vs. Once an Ancient saith: *Tutior est discretio, quàm deterior conditio*: It is better to learne, then to teach. But we may say: *Tutior est peccantis, quàm arguentis conditio*: It is more safer to commit sinne, then to reprove sinne. For to tell any of their vncleannesse, is to make himselfe a prey. For doe wee not liue to see the Preachers mocked, as *Elisha* was; the Sabbaths polluted, and the Painctest of all professions, (I meane Diuinity) the preaching of the word become vile in respect, the poorest in practise, and the meanest in shew? What shall I say vnto you, or how shall I comfort you, ye Trumpets of the Lord? are wee not disdained? are wee not made a scoffing stocke, a table-talke, and accounted as the filth of the street,

and of-scouring of all things, vnto this day: and like still to continue, to exercise your patience, and to make triall of your humility. Yet this I am bold to speake (for your comfort) that he or shee that despiseth you, despiseth the Lord Iesus. Matth. 10. 40. Luk. 10. 16. Exod. 16. 8. 1. Sam. 8. 7.

The third part.

Now I entreate your patience to speake of the matter it selfe: *O Ierusalem, wash.*

Sanctification is exercised about sinne, and holinesse: for wee must wash, and cleanse away sinne and wickednesse; and embrace true holinesse, and righteousnesse: which is partly a detestation of former sins, in which wee haue taken pleasure; and partly a delight, and a hartie loue of righteousnes, commanded in the royall law.

Looking vpon the monstrous & horrid vncleannesse of this age, I

ſtand amazed; whether I ſhould behold it with the eyes of *Timon*, to hate it; or of *Heraclitus*, to lament for it; and whether I ſhould more hate, or lament the ſinnes of ỹ time; after a ſhort pauſe, I reſolue to entreat you to ioyne your teares, with heartie prayers, to waſh away the ingrained dye of ſinne.

And comming to the points, pointed for inſtruction; I beſeech you obſerue with me, that vertue is a taske, a worke, a thing, and not words. Wofull it is to ſee, how we turne, not onely it, but the word of God into words; holding religion, and ſanctification, but a table-diſcourſe, to touch the eare, not to pierce the heart; and hold our ſelues buſied in cold controuerſies, which (in the vnlearned) rather extinguiſh then kindle zeale. But know (Right Honorable) that ſanctification and repentance is (an action) preſſed vpon vs, and that from God. For it is his cõmandement, we muſt waſh, therefore we are vnclean.

Doct. 1. From whence the instruction is, that there is not any thing in al this world, that doth defile the soule and body in the sight of God, as sin doth. Proued here: That which is not defiled, need not to be washed. But here man is commãded to wash himselfe: therefore he is defiled.

Sinne is called rottennesse and corruption: and is that which wee haue drawne, either by propagation from our parents in originall sinne, which hath defiled and corrupted the whole nature of man, that he is blinded in vnderstanding: froward in will, and rebelling in all his actions, against the will & word of God: or else it is the increase of this vncleannesse, which wee haue greatly augmented by our owne euill practise, and wicked conuersation: and is that which the Apostle calleth old leauen to be purged, that it may be a new lumpe. 1.Cor. 5.7 This vncleannesse of sinne was prefigured in the ancient washings of *Aaron*, and his sonnes with water

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at the doore of the Tabernacle, Exodus 29.4. And in the typicall and signifying washings of the old Testament, foreshewing the cleansing and purifying of our hearts in the Gospell. For Gods Altar and seruice must bee compassed with innocencie: the Lord will be sanctified in those that come neere him. The purification of the soule and bodie, is the fruite of saiuing hope, 1. Ioh. 3.3. For euery one that hath this hope in him purgeth himselfe, as he is pure. Mat. 5. 8. Leu. 10

This vncleannes is deciphered in Ezek. 16.6. for ℣ Lord, vnto whose eyes all things are naked, seeth euerie one polluted in his own blood. It is the spirituall pitch, that who so toucheth, is defiled therewith. Sin doth mortifie vs, and maketh vs dead to grace and goodnesse. And in the old Testament, he, that touched a dead carkase, was vncleane, and might not come into the Sanctuarie, till he was cleansed. Heb. 13 4. Luk. 10. 30.

The first vse is, to teach vs to la- *Vse 1.*

bour with our owne hearts to hate and abhorre sinne in all; but specially in our selues, and that with a perfect hatred, euen more then the diuell of hell: for he cannot hurt
1 vs, till sinne doe staine vs. Sinne is
2 that which much delighted the diuell: and therefore it is the Tempters office, and continual endeuour to prouoke vs to sinne. Therefore he is called an Enemie, Apocal. 12. 10. an Accuser, a Compasser, Iob. 1. 7. a Sister, Luk. 22. 31. a Deceiuer, Gē. 3. 13. Wherfore (I beseech you) trust him not, for hee hath a minde to get all the members of thy body, and all the affections of thy soule from out of Gods seruice, into his slauerie and subiection.

3 Sinne greatly displeaseth God; and therefore he hath, euery where in his word, threatned fearefull punishments against the transgressors of his law, Leuit. 26. 15. Deu. 28. 15. And there hath been none so deare, nor is any so beloued vnto God, in heauen, Paradise, nor in the earth: but

but for sin the Lord hath punished. The Angels that kept not their first estate, they are reserued in chaines of darknesse for euer to be punished. *Adam* for sinne throwne out of Paradise. The Canaanites, with their fiue bordering nations, disinherited, and cast forth of their countrie. The first world drowned: Sodome and Gomer burned: Kings vnthroaned: Iudges & Magistrates strooke downe from the bench, and the Mightie cast from their seates. Yea the Lord forsooke his owne inheritance, euen mount Sion which hee loued, because they sinned against him: that so the saying of his Prophet might be true, Psalme 5. 4. *Thou art not a God that louest wickednesse: neither shall euill dwell with thee. The foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie.* Isai. 1. 16. *Wash you, make you cleane, put away the euill of your workes: cease to doe euill, learne to doe well: and then come and let vs reason together.* For wee must wash

Iude epist.

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our hands in innocencie, before we may come to compasse the Lords Altar.

Vse 2. Here also it serueth, to informe our iudgements concerning sin and wickednesse, (namely) that euerie sinne defileth and subuerteth the worke of God: it turneth good into euill; faire into foule; forme into deformitie, and life into death. And this doth the holy Ghost teach vs, Tit. 1. 15. saying: *Vnto the cleane are all things cleane: but vnto them that are defiled, and vnbeleeuing, is nothing cleane, but euen their minds and consciences are defiled.* Should not this (deare Christians) inforce vpon our consciences this doctrine of sanctification, and cleansing of our flesh and spirits from wickednesse; sith it defileth all things it commeth neere? Let Gods word come to a sinful heart, it is defiled, as pure water in a foule vessell. What is there in man, or without man, that sinne hath not defiled? It hath made our tongues become Adders speares:

speares: our lippes, instruments of guile: our hands to worke iniquitie; and our feete to runne to euill, and to shed blood. But what speake I of the defilement of the members? the Spirit saith, sin defileth the very minds and consciences of men. And how should it bee otherwise? for if sin so abuse the naturall parts, what will it doe with the minde? It grieueth me to tell you: but I will tell you, that it may warne you. It turneth prayers into curfing: it vseth knowledge to beguile: the Scriptures to couer prophanenesse: it vseth their wittes to cauill, which brings Lawyers much gold and filuer: it vseth wealth to oppresse: strength to steale, to wine and to women. It vseth naturall wisedome to maintaine vnnatural blasphemy: It vseth hunger to gluttonie: thirst to drunkennes: garmentes to pride: honour to disdaine: marriage to lust: offices to briberie: the Ministerie to contention: law to delay. It vseth the day to open euill, and

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the night to secret shame. Shall I cease here? I weepe to speake it: It either despiseth, or wresteth damnably the holy and sacred word of God, and the ordinances of God it prophaneth wickedly. For haue we not in this our age, to fill vp the measure of vncleanesse? haue we not Ribaldrie, as in Playes and the like, committed to the presse, to be commended in print; least posteritie should want patternes of impietie? Whoredome with some is good physicke; honestie is but foolerie; knauerie is commoditie; dissembling is discretion, and idlenesse is gentrie. If this bee not cleansed with the winde of the law; or cut downe by your sword of iustice, or purged with the Lords fanne; to what height of sinne shall we grow vnto? But the thing which I admire, is this: that God Almightie for all this, doth suffer vs stil to liue. It may be hee doth it, that his long patience might leade vs to repentance; or, that wee should fulfill the

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measure of sin, in defying the grace of God, as wee haue defiled the nature of man: that so at last we may abuse death, as we haue abused life: for sildome doth hee dye well, that liueth euill.

O, my soule, come not in to their habitation: woe be vnto them, for they follow the way of *Caine*; & are cast away with the deceit of *Balaams* wages.

And now I turne vnto you, the seruants of the Lord, that haue as great care to keepe sinne from their soules, as sickneſſe from your bodies: I beseech you in the feare of God, and in the waighty consideration of your own sinnes, euen for the Lords sake, for your poore soules sake, and for Iesus Christes sake, that was made sinne for vs; hearken to the counsell of our Prophet, crying aloud in the audience of you all: O Ierusalem, wash thy heart from wickednesse, detest and abhorre thy former sinnes, forsake thy old way, walke in newnesse of life, 2. Cor. 5. 20.

life, cast away the workes of darkenesse, and put on the Armour of light. Hate all sin past, care to preuent sinne to come, and entertaine it not, offering it selfe againe. For the iust falleth, and riseth againe: but the wicked fall into mischiefe. And this endeauouring, the blessed spirit will helpe our infirmities, and our heauenly Father make vs white in the blood of the Lambe, Apoc. 7. 14. For this is not the worke of flesh and blood, although man bee spoken vnto (as though he had power to doe it) but it is the action and worke of the whole Trinitie; and yet it is commanded, as it were our worke; because God worketh in vs, not as in stockes and stones, but as in reasonable creatures: for wee, (by the worke of his grace) worke together with him, yet still so, as that sanctification is still wholly from God.

Rom. 13.12. Prou. 24.16.

Ephes. 2.10.

1. Thes. 5.23. Tit. 3.5. Ephes. 2.26.

For first, God the Father sanctifieth, by giuing his Sonne; God the Sonne sanctifieth, by mortifying

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our sinnes by his blood; and the holy Ghost sanctifieth, by applying the vertue of Christs death and resurrection vnto vs. And we may be said to sanctifie our selues, when we applie our will, desire and endeauour, in the vse of the meanes ordained of God. And thus much bee said for the generall. Ioh.3.5

Now let vs in Gods feare, fall vpon the particulars. And first, sanctification is an action, teaching vs, that true religion, and vndefiled, consisteth not in a speculatiue, or contemplatiue profession, but in an actiue, and practiue conuersation in holinesse: for knowledge without obedience, encreaseth punishment, Luk.12.47. *For not euery one that saith Lord, Lord, shall enter into the kingdome, but he that doth the will of the Father.* For pure religion, and vndefiled before God the Father, is this, to visit the fatherlesse and widdowes, in their aduersitie. *Mary and Martha* will doe well, so they be both in one house: so will Christian Mat.7. 22.24. Luk. 11.28. Iam.1. 23 25. 27.

stian profession and practise, if they meet both in one soule. Let a Christian take it a shame to bee like an Athenian, (that is) to know what appertaineth vnto vertue, but not to practise it. And the God of heauen make vs all, not only knowers, speakers, Preachers, and professors of Gods word, but doers thereof, that we may be saued.

Doct. 2. Againe, as it is a worke, so it is a worke, that may not be performed by an Atturney; but by our selues in our owne persons: for our selues must doe it; for the commandement is, *wash thy, &c.*

From whence the doctrine is, that God requireth of euery Christian, that hee performe the parts of Gods worship, and the duties of charity, actually himselfe vnto God and men, before hee depart hence, for himselfe, and not by others for him.

Our learned aduersaries, beare the world in hand, that as we come to earthly Princes, by mediators, and

and solicitors; so Christians ought to come to the Prince of Princes. For they hold it presumption to presse into the presence of the King of heauen, without the mediation of many.

If our God did feare the treasons of any, or did not know, or remember the wants of all his children himselfe; or if hee could not heare all the sutes of all the world at one instant; and if hee had not appointed his onely Sonne, to be the onely meanes, in whom wee haue promised accesse: then their perswasion might haue passed for doctrine.

But the contrary on Gods part to vs is true.

Therefore let vs know, that other mens good workes shall do no good for vs; nor others prayers for vs, without our owne workes, and prayers for our selues. For nothing more (beloued brethren) hath spoiled Church and Common-wealth, then doing duties, *non per se, sed per alium*. It hath brought ignorance

into the Church, and briberie into the Common-wealth; which moued our renowned Soueraigne, King *Iames*, in his *Basilikon Doron*, l. 2. p. 55. to giue this charge to the Prince his Sonne, that he spare not any paines in his owne person, to see iustice executed; giuing for instance, his most worthie Grand-father, of famous memory, whose honour was to bee stiled, and called, the poore mans King: And in the 55. page, his Maiesty counselleth the Prince, once a yeere to visit the principall parts of the kingdome, not referring to Vice-royes; but to heare the complaints himselfe, and to decide the principall matters, in his owne person.

And here you see the exercises of religion, and parts of Gods worship, must bee done actually, & personally of euery one of the Lords seruants, for themselues.

This you call for at our hands, the Preacher must be resident, (say you) and must preach for himselfe; and

and must not the hearer heare for himselfe also? why say you once to another, go you to day to Church, and serue God for me; and I will serue God for you to morrow. This conceit moueth certaine to prepare Beade-men to pray, while they themselues play. But learne of our Prophet, the parts of Gods worship must be performed of euery one of vs for our selues: for anothers faith cannot saue vs; wee must pray for our selues; for our requests are granted according to our owne faith, *Be it vnto thee, as thou beleeuest*. Therefore repent for thy selfe, confesse thine owne sinne, rather then another shall declare it: doe good workes for thy selfe; for to giue blackes, and large almes is good; but one pennie with thine owne hand, is a precious sacrifice in the eyes of God. Remember the saying, Galath. 6. 10. *While we haue time let vs (not our selues) doe good vnto all men.*

1. The reason is, because the 1

Prophet giueth it for doctrine, Habac. 2.4. *For the iuſt ſhall liue by his owne faith*: marke the word (his).

2 2. Becauſe wee may as well ſee by another mans eyes, as goe to heauen by another mans workes.

3 3. Becauſe the queſtion in the day of daies ſhall not be, what other men haue done for vs? but what wee haue done for our ſelues, Mat. 35.42. that is, whether with our owne hands wee haue giuen meate to the hungry, drinke to the thirſty, harbour to the ſtranger, clothes to the naked; and whether in our own perſons wee haue viſited the ſicke, and in priſon: for the duties of pietty bee not onely actuall, but perſonall duties, and required of euery Chriſtian.

Vſe 1. Now to make ſome vſe of this which hath been ſpoken; It may firſt enforme the vnderſtanding, that the good works, which others doe for vs, doe vs no good vnto ſaluation. They doe good to others for preſeruation.

And

And this doth confute the superirrogate workes of the Papists, who make vs beleeue, though our owne lamps bee without oyle, wee may borrow plentifully of the Saints: For the Saints (say they) haue not onely kept all Gods commandements, but haue done more then God hath commanded, and so the surplussage of their good workes, hang vp vpon the Popes tallie, for such as want, and will pay most for them. But this vntruth so long hanged vpon the pin of papish traditions, Christ Iesus cutteth downe, Luk. 17. 10. When you haue done all that is commanded you, say, that you are vnprofitable seruants.

Further, it serueth to teach vs, that in this life onely, by the grace of God in Christ, we procure mercy and saluation at the hands of God. So that in this life onely, heauen is to bee obtained, or lost for euermore: after this life there is no time to worke. Here we winne and

Vse 2. Psalm. 95. 7. Heb. 3. 7 & 4. 7. 2. Cor. 6. 2.

lose life eternall. *Cyprian. in ser. de mortal. circ. med. Hortamur dum facultas adest, dum ad hoc aliquid de seculo superest*, wee exhort you to serue God while you may; while wee are in the world, let vs come from the depth of darke superstition, to the bright light of true religion. For, *Quum is finis excessum fuerit, nullus iam locus pœnitentiæ, nullus satisfactionis effectus.* For after this life, there is no place of repentance, nor any satisfaction. *Ambrose* is one with this: *Qui enim hic non accepit remissionem peccatorum, &c.* He that receiueth not remission of sinnes heere, shall not come there, that is, in heauen. Not onely friends, but our aduersaries are confident with vs in this truth. *Aquinas*, their Angelicall Doctor. 22. q. 13. ar. 4. ad. 3. & 3. p. q. 62. ar. 9. *Scripsit*, saith: *Dicendum, quod meriti & demeriti pertinent ad statum viæ.* Wee must say, that to merit, or demerit, pertaine to the state of the way, that is, to this life. And thus

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the learned Papist hath lent vs his hand to buile Purgatorie for euer. For if here we obtaine, what doe soules there? And so much bee said for the matter, what must be done.

The fourth Circumstance.

I now passe to the fourth Branch, expressing the Subiect that must be washed, which is, the heart. For, *O Ierusalem, wash thy heart.*

Christ Iesus washed others, because hee himselfe was the Lambe without staine. But Ierusalem, that washed others in the poole of *Bethsaida*, must wash her selfe.

It is the desire of corrupt flesh and blood, to fish in other mens waters: But the well taught Christian will content himselfe with the water of his owne well.

If wee would open an vspirituall eye, when we be at home, as we do when we goe abroad, we should see more beames in our owne eyes, then motes in our neighbours and

1 Iohn, 13.5.

Ioh. 5. 27.

more staines and sins in our owne liues, then in others. But wee that are quicke sighted in other mens faults, and blind in our owne, bee here taken to taske, and commanded, first to finde out our owne filthinesse, and wash away our owne wickednesse, before wee meddle with others. *O Ierusalem, wash thy heart.*

Doct. 1. From whence (I pray you learn) that the Lords will is, that such that are in high places, and are to deale with the sinnes of others, ought first to cleanse themselues, and wash their owne hearts; informe, and reforme themselues, before they goe about to reforme others. When *Absalon* would deceiue his fathers people, hee said, euery mans cause was good: so Satan to deceiue the world, maketh euery man thinke another man to bee euill, and himselfe to bee good. But the holy Ghost chargeth euery one, not to be too fauourable to himselfe, but to suruey our owne manners, our

2. Sam. 15. 3.

owne

owne wits, our owne senses, our owne members, our own hearts must first bee set vpon, and wee must cleanse our owne consciences from dead workes: wee must wash our owne mouthes, and pull out our owne beames, Matth. 7. 3. *Ieremy* commaundeth, to search our waies, and so examine our own liues, to iudge our owne sinnes; keepe Sessions at home first, before wee goe abroad, and cleanse first our owne houses, our owne Citie, our owne streetes. For loue and good workes should begin at home. Lamen. 3. 40.

For how can a master reproue a seruant, for lying, and deceiuing, and make a trade of it himselfe?

With what heart can a parent correct his child for swearing, and sweare continually himselfe?

How faintly will a Minister preach against vsurie, and against drunkennesse, and against pride, and prophanenesse; and be spotted with all these himselfe?

What zeale may we looke for in some

some officers to punish swearing, and blasphemie, and the prophanation of the Sabbath; when they themselues let faith and truth passe daily from betweene their lippes? can they with any zeale punish the in others, when they haue so little conscience of these sinnes themselues? O, I beseech you, looke to these things, you that bee the Cedars of London. For your fall is not your owne alone: but you crush in peeces al that are vnder you. Deare brethren, take the word of the Lord to heart, saying: O man whosoeuer thou art that iudgest, thou condemnest thy selfe: for thou that iudgest another, dost the same things: thou that saiest a man should not steale, nor lie, nor sweare, nor deceiue, nor drinke to bee drunken; doest thou steale, doest thou lie? &c.

Rom. 2. 1. 2. 3. 4.

The God of heauen and earth giue vs power to iudge our selues, euen in the same things wee iudge and punish others; and to cleanse our selues of the sins we condemne

in

in others. And euer giue vs grace, O Lord, first to sit iudge in ỹ court of our owne conscience, before we sit as iudge in the soule of our neighbour.

1. Cor. 11. 28.

The first vse entreateth vs to learne this dutie, to bee stricter to our selues then to any other. It hath been an old saying, *Vnusquisque proximus sibi*: for hee that loueth not himself, will not loue any: *Potest nemo alium melius vsurpare quam se ipsum*: Canst thou know another better then thy selfe? It being so, let me become a suter, for your owne gaine: be straighter in all things to your selues then to others: and be more liberall in some things to others, then to your selues: meekely beare with that, in another, which you will not doe in your selfe.

Vse 1.

A worthy obseruation: For many Magistrates & maisters take libertie to do ỹ, which if their seruants doe, they must sharply be rebuked, if not punished: as though *peccatum*, were only sinne in the inferiour: No, no, what-

whatsoeuer is sinne in any one, *to omnibus est peccatum*: otherwise it worketh straightnesse to others, & libertie to our selues. As it is in certaine that professe irregularitie, and thinke it lawfull, themselues to doe any thing; and yet censure and find fault with other mens vertues, themselues flowing full of all vice. These be such, that whē they get between the pot and the wall, despise gouernment, and speake euill of those that bee in authoritie. Some you shall see, who being vnwilling to vse a Ceremonie themselues, iudge straightly all others (as hainous offenders) that vse it; and other, that vse it themselues, yet find fault with such, that doe but so.

Ro. 14. 3. 14. & 15. 12. 1. Cor. 8. 8 and 9. 20. & 10. 23.

But touching these things indifferent, I pray you learne not to iudge that in others, which you refuse your selues: for albeit our religion be but one, yet our consciences, through the ignorance that is in them, may be diuers. This being practised of vs, will moue vs to cast

the

the first stone at our selues. Remember how that the Lord Iesus was angry with S. *Peter*, for being a busie-bodie in *Iohns* matters. Therefore plow vp your own fallow, and sow your owne ground: wash your owne hearts, pull first the beames out of your own eies, least the Lord reproue thee, as he did Saint *Peter*, with what is that to thee? Ioh. 8. 7. Ioh. 21. 22.

Lastly, this doctrine speaketh to you (my Lord) and to your brethrē, the Magistrates of this honourable Citie; whom God hath made as an eye to see, as the mouth to reproue, and as the hands to correct sinne. The Lord aboue requireth at your hands, that especially you looke to your selues, that you sin not, especially in such sinnes you censure in others; and that you beare with others, in that wherein you are tempted your selues. For the sinnes of the heads indanger all the members. For what is more absurd, then if they (I say) that should cleanse and wash Ierusalem, the Citie, the Church, and

and Common-wealth of blemishes and wickednesse, should happen to be full of spots themselues. Without the eye no other member can doe his office: neither hand nor foote can doe his function without sight. It hath been said of old, that the religion and sanctitie of the people, is in the religion of the Prince. Wherefore reuerend Fathers, and Iudges of others, I humbly pray you, for your owne sakes, for the Churches sake, for the Cõmon-wealths sake, & for the Lords sake, take knowledge of your owne hearts: and know, that when you haue moates in your eyes, they breed beames in others. And I beseech you look to it, that they grow not to be beames. For you fall not alone, but your currant is as the maine Ocean, that drowneth other in perdition.

But I haste to the substance.

The Prophet doth not here cõmand Ierusalem to wash her feete only, with the Disciples: nor her

hands

hands with the double minded: nor her head only with S. *Peter*, but her heart: not the outside only, but the inside also.

From whence the holy Ghost commendeth this doctrine: That outward holinesse, without the heart goe with it, is an abomination before God. All religion, as is only for fashion, is like *Mary* without *Martha*, & like *Lazarus* without Christ. For comming vnto the Sanctuary of the Lord; praying and receiuing of Sacraments; hearing of Sermons, fetching many a fained sigh, and speaking many an ignorant Amen; the thinking that the sanctifying of the Sabbath lieth in the putting on of their best apparell, and such like: when as in the meane while with the Iewes, Isai. 57. 8. it may be said, behind the doores and posts thou hast set remembrances, of deepe hypocrisie, and open idolatrie. If wee come with such hearts before the Lord, the same reproofe is for vs, that

Doct. 2.

Ioh. 11.

Isay

Isay speaketh, cap. 1. 11. *What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rammes, and the fat of the beasts: and I desire not the blood of bullocks, nor of lambes, nor of goates.* For the outward exercises of religion, without the cleannes and sinceritie of the heart, is abominable vnto ỹ Lord. Therefore saith the Lord, *Wash you, make you cleane, &c.* And to this end our Sauiour giueth a caueat: Take heed of the leuen of the Scribes and Pharisees, which is externall worship. For the Lord is wearie of our knee-prayers, our lip-labours without the heart, our time-seruing hearers: who draw neere the Lord with their mouth, and honour him with their lippes; but their heart is farre from him, as he saith himselfe. And yet not so farre, but the Lord seeth well enough where they be: for he pondereth the spirits. Oh consider this you that pray and preach, and giue and forgiue to be seene of mē:

Ioh. 1. 16

Luk. 12. 1.

Esay. 29 13.

Pro. 16. 2.

there

there be but too many that confesse their faults, and weepe for their sins too, and but for shew onely: many come through Cathedrall Churches, and kneele downe by a pillar, as though they prayed, but their hearts bee not cleane, nor vpright with God.

This humor waiteth vpon vs all: happie is hee that entertaineth it not. For it maketh all that we doe, fruitlesse before God. Rom. 14.17. Luk. 17. 10.

Therefore (I beseech you) in all the exercises of religion, let vs pray with *Dauid*: *Not vnto vs, O Lord, not vnto vs, but to thy name giue the praise.* Psalm. 115.1.

Vse 1. The vse is, to reproue such as deceiue themselues with shewes and shadowes, in stead of substance; that take Christ in their mouthes, religion in their eyes, mortification in their fastes, their holinesse, in keeping their canonicall houres; and their deuotion only in holding vp their hands, and crossing their fore-heads. For in this seruice wee

deceiue our brethren with shadowes, offend our God with shewes, and our selues with sinnes: wee deprine our hearts of knowledge, our liues of holines, and our selues of saluation. Galath. 6.7. But God is not mocked; for whatsoeuer a man soweth, that shall he also reape.

Vse 2. The second vse teacheth vs, that there is no seruice acceptable to God, except the whole heart goe with it. As all the workes of Gods mercy to vs, vnlesse God come with it, is vaine: so all our workes, and words to God, vnlesse the hart goe with it, be likewise all in vaine. It is not good wordes, nor holy Psalmes, nor yet an outward good practise that the Lord regardeth, except the heart goe with it. Take heed (saith Christ) ye giue not your almes before men, to be seene of them. 1. Reg. 8. 47. If they turne againe vnto their heart, in the land to the which they be caried away captiues, &c. Let vs therefore (deare bre-

1. Cor. 14.15. Matth. 6.1.2.

thren)

thren) cleanse our hearts, and in our externall workes of Gods worship, send them vp, together with the worke, without hypocrisie, in the seruice of God. For of all sicknesses, the falling euill is the worst, because it maketh one seeme without life. And of all euills, hypocrisie is the worst, for it maketh one seeme that he is not. Some seeme to pray, when they curse; some to pretend friendship, when (with *Iudas*) treason is in their heart: some pretend discharge of office, to pinch the poore, and kisse their hand: but let the sudden ends, and fearfull deaths of *Ananias* and *Saphira*, worke sincerity in our hearts, and holinesse in our lines.

But yet I haue not done with the heart.

The Lord saith, Ier. 17. 9. that the heart is deceitfull and wicked aboue all things, who can know it? That which the Lord questioneth, maketh my vnderstanding to faile, and my tongue to cleaue to the

roofe of my mouth, rather then to ſhew you what is meant by the heart. Neuertheleſſe Gods word biddeth me to ſay, that the heart is taken in the language of Canaan, for the corrupted, and depraued qualities of the heart; and not for the lumpe of fleſh, and materiall heart in man, which is the good creature of God: and ſomtimes it is taken for the whole inward man, 1. Pet. 3. 4. *Let the hid man of the heart be vncorrupt, with a meeke and quiet ſpirit, which is before God, a thing much ſet by:* And ſomtimes it is vnderſtood for the thoughts and affections corrupted, and ſo it is in this place.

The heart is the firſt liuer, and the laſt dier; let the heart be cleanſed, and ſanctified, and thou wilt begin well, and end well; liue well, and die well.

Doct. 2. *Matth.* 15. 19. The doctrine is, that wee cannot haue a ſanctified life, till we haue a cleane and ſanctified heart. Therefore (ſaith our Prophet) *O Ieruſa-*

lem, wash thy heart. For out of the heart come euill thoughts, murthers, adulteries, fornications, thefts, false testimonies, & slanders. Make the tree good, and his fruit will bee good. For the heart is as a King, & sits in (*capsula cordis*) his throne and state, with his *animales virtutes*, his attendants; vnderstanding, reason, memorie, will and affections about him; and all the other members of the body bow at his becke. If hee be ioyfull, all will reioyce with him; if hee feare, they all tremble; if the heart bee a sinfull and an vncleane heart, all the members are vncleane. Mat. 12. 33.

For when within bee lodged in the breasts of Iesuites and Iesuited Papists, mischieuous imaginations, foule affections, malice, murther, and what not? then the eyes rowle to wantonnesse, the tongue raueth, in railing vpon Prince and people: the eare hearkeneth to rebellion, and false tales, to set whole Cities and Countries

on fire with contention: the hands embrew themselues in the blood of their betters: Hence commeth the king-killing doctrine, treasons, and massacres abroad in the world; and hence is it, that subiects, seruants against Magistrates, people against Pastors, children against their parents, seruants against their masters, & home-bred people against the mother and nation that conceiued them, brought them forth, and nourished them.

The Antichrist of Rome

And heere I dare boldly say of him, that would be the soules Lord, and the chiefest Bishop of the Churches compasse; that his heart is not right with God, nor cleansed from wickednesse, so long as his hands bee died in the blood of the Saints.

But to returne to our selues; cleere your fountaines, before you sweepe your channelles; & search the bottome of your wounds, before you plaister the sore; cleanse your hearts, and all shall bee well.

For

For if the tree be good, the tongue will veere forth good matter, and speake for the King: and not raile vpon Rulers, nor speak euil of those that are in authority.

Pſalm. 45. 1.

The ſumme of all this is, to perſwade vs to confirme our iudgements, touching the cauſe of all ſinfull actions, that an vncleane and corrupt heart, is the fountaine of all ſinfull actions. For an euill heart will ſchoole vs to all manner of ſinne, and bring vs to deſtruction, albeit we ſhould neuer ſee the ſecrets of impiety. When the foole commeth to ſay in his heart, there is no God, then hee corrupteth all his waies, and doth abominable.

Vſe 1.

Pſalm. 14. 1.

The common argument for excuſe is, to caſt vp vpon others, as the cauſe of their wickednesſe. Adam laid the fault vpon his wife; Eue vpon the ſerpent; the Serpent vpon God: and to this day, one man layeth the fault vpon another; like ſ theeues at the gallowes, that there exclaim againſt their parents,

and euill companions. But if I may be thought worthie to giue aduise, lay the blame where blame is worthie; euen vpon thy vncleane and corrupted heart. For not inticed sinnes by Satan, and the wicked by temptation; but ascendent sinnes, arising from thy heart, and from thine owne euill lusts hath shoolded thee to wickednesse. Therefore trie not out of others without thee; woe worth such an one, that brought me to this. But with Dauid crie out, Woe worth my beiuiked and vncleane heart. Surely, surely, such an one did not cause me to doe this euill, but it was thou, O my vncleane heart; euen my companion, that I could not put away, whom I made my guide and familiar. Thus make thy selfe to knowe thy miserie: And the God of heauen wash all our hearts from wickednesse. Wherefore heale vs (O Lord) and we shall be whole; saue vs (O Lord) and we shall be saued: doe thou (O King of heauen) purge

Psalm. 55. 12.

vs,

vs, and we shall be cleane: and doe thou (O heauenly Father) in the pretious blood of Christ Iesus, wash vs, and wee shall bee whiter then snow.

And so I haste, (because time hastes away) vnto the last point in the first branch, laying forth the obiect, shewing, from what the hart must be cleansed: *O Ierusalem, wash thy heart from wickednesse,* (or from guilt) as some translations haue it: I will noe stand here to define, or distinguish sinne. What the tongue of Canaan calleth, *Aven*, and *Cushlah*, or *Peschaah*, iniquitie and wickednesse; that the Grecians call ἁμαρτία sinne; and the holy Ghost saith, that ἁμαρτία is ἀνομία, the transgression of the law. Which way soeuer it bee vnderstood, it conuinceth the people of Ierusalem, of their sinnes against God. Pointing forth vnto vs this truth.

5. *Circ.*

1. *Ioh.* 3. 4.

That the best, and readiest way, to bring people from their prophannesse, vnto repentance is, first, that

Doct. 1.

that the Minister do labour to convince them of their sins, they have committed, before either he exhort them to holy life, or comfort them with the glad tidings of the Gospell. This course is here take by our Prophet; it is my text, it is my example to follow. It was that which God incharged *Ezechiel* with: this course did *Elias* take with *Ahab*; and which *Iohn* the *Baptist* tooke with the rebellious Iewes. Many speake and preach *(placentia)* mercy, and merrie tales: some cry out, repent and amend, others thunder forth like *Boanerges*, the iudgements of God, as the sons of thunder; all which ought to bee done. But first (saith our Prophet) shew them what they have done, and what is amisse, or all is in vaine, and done amisse, that is done.

Ezech. 16. 2. & 13. 4. 11. 18. 1. Reg. 18. 18. Matth. 3. 7.

Malac. 3. 13.

We live in a captious age, where if people be generally reproved for sinne, they will answer, as the people in *Malachy* did, *What have we spoken against thee?* But if wee lay

in

you are sinners, & shew you wherin you haue sinned; the we shall cause you to blush with shame, and moue you with *Dauid*, to say, *peccaui*.

For *Cain* must be told of his mischief; *Saul* of his disobedience; *Dauid* of his adultery; the woman of Samaria, of her vncleane life; and *Paul* must be plainly told of his persecution, or our hearers will neuer receiue vs. (Syr) I see that you are a Prophet. For then may the Preacher hope to profit by his publike doctrine, and the Brother, by his priuate counsell; when first they shall proue to their consciences, that of this and that sinne, they are guiltie.

Gen. 4. 1. Sam. 15. & 2. 12. 7. Ioh. 4. Act. 9. Ioh. 4. 19.

For if the doctrine be only generall, men will not apply it, and alwaies turne it vpon others, saying, he touched such a man, and such a man to day, &c.

From this wilde one I minde not to speake of sinne in generall; the originall corruption, and defilement of nature, which is an Ethiopian skin,

skinne, that all the water of the sea cannot wash away. But I desire to entreate particularly of wickednesse, which is damnable to our selues, and hurtfull to others. And albeit here I might marshall vp innumerable troopes of transgressions, I entreat your godly patience, that I may touch the sores of our owne time. In which, (if you will but a little open your eyes) you shal see, *Qui impiè agunt, non intelligunt:* that will doe wickedly, and will not vnderstand. And although I cannot touch all the flying sinnes of Iudah, which make too loud a cry in the eares of God; yet some of them I purpose but to name: I beseech you lend me your hearts to consider of them, and teares of repentance, to wash them away.

Heere I meane not to make rehearsall of the secret reuoltings from the truth of God; nor the generall embracing in corners, of the wilfull wil-worship, in stead of the seruice of God; nor the shamefull idolatrie,

idolatrie, in trucking to Masse in the corners of the streets, by seditious Papists, because they are yet vnknowne: neither doe I minde to shew you, how impudently the knowledge of Gods mercy and truth is abused, wrested, and trampled vnder feet, to the neglect of the poore, and ouerthrow of the helpelesse: neither is it my purpose to remember you of the cruelty, and couetousnes of the rich; nor of the irrefragable incorrigibilty of the poore; nor of the incredulity, and contempt of Gods word amongst all. Because these be couertly carried in the middest of vs, which, with the blood of *Abel*, crie to God, (as they appeare) for vengeance to reforme; and which the late inundations of water, the strange & sharpe winter, with the drie and scorching summer, causing the land to mourn, and the herbs of euery field to wither, for the wickednesse of them that dwell therein, (not yet a yeere old) may moue vs to repentance. Ierem. 12.4.

But

But my purpose is, to bring into your presence such crying sinnes, & such a disorderly order of Rooters, within this your City; that partly the amendment, and partly the reformation to you (my Lord) doth belong.

It hath pleased God to make you Magistrates, and Fathers of this City; not only to see that common equitie and quietnes be kept among the people; but also that God may haue his due honor and glory, both from you and them.

Now among Superiours, for you to amend, the sinnes and wickednesses that the world taketh notice of, are especially three. And in these the Prophet crieth vpō you, whose seats be on high, to wash your harts from wickednesse.

And here by name, to shew you what sinnes they be.

1 The first is Carelesnesse, Lenitie, and neglect of Iustice.

2 The second is, Couetousnesse, and Briberie.

The

The third is, Sacrilege, the Church-piercing sinne. 3

Against these the Prophet cryeth, *O Jerusalem, wash thy heart*, from these heauen-crying sinnes: remoue these beames out of your owne eyes, that you may see the clearer to correct and reforme others.

And here pardon me, if I be bold with my betters. For it is the Ministers dutie to discouer sinne, and to conuince the conscience of this and that wickednes, before he can profit them that heare him. This is the counsell that *Jeremy* receiued from the Lord, and deliuereth vnto vs; O City, wash thy heart from wickednesse, that thou mayest be saued. I desire not here to sit in any mans conscience; for I haue learned not to iudge of any, till I see what shall become of my selfe. Yet as we may not reueale all sinnes, and discouer our fathers nakednesse, lest the vncircumcised reioyce: so we may not couer some sinnes, lest the vncir-

cum-

cumcised encreaſe. But if I may bee bold to ſhew you, what the Lord ſaith concerning theſe ſinnes; then I beſeech you to harken, and it ſhall not bee long, nor tedious to heare. The euill of the ſin of Careleſneſſe, too much Lenity, and neglect of Iuſtice; which bringeth in all manner of ſinne, not masked, but with open face, into the Church, & Common-wealth; and the ſame to bee committed with a high hand. For where haue you diſobedience to Magiſtrates, to Parents, to Maſters; where haue you drunkenneſſe, &c. but where the Magiſtrate is careleſſe of his office, or too milde in his office? When read you, or heard you, of the vnheard off ſinne, of deflouring of Virgins, of killing of old men, of brayning of children, and of forcing of women, euen vnto death; but when, & where there is no magiſtrate; as the holy Ghoſt ſaith, Iudg. 2. 19. *there was then no King in Iſrael.* When heare you ſuperiours, to bee puniſhed for the ſinnes

Iudg. 4. 1. & 17. 6. & 21. 25.

sinnes of inferiours; but when Superiours waxe careleſſe of the execution of iuſtice? For when Magiſtrates wax careleſſe of thoſe, that are committed to their charge, and neglect iuſtice to puniſh offenders; it is all one, as if there were no law, and no King in Iſrael. For then men become beaſts, and like *Daniels* flying Eagles with the wings of wickedneſſe, breaking into houſes, taking away lands, oppreſſing with vſurie, extortion, crueltie, deceit, blood and blaſphemie: theſe and much more, where iuſtice is not, roare in the ſtreetes; there is no care of God, nor feare of man, no reſpect of law, nor order, nor regard of father, or mother, nor of Church, or Common-wealth, whether they ſtand or fall, ſo they may liue as they luſt. Hence it is, that ſo many orphants, widowes, and helpleſſe people, crie out of the law, where the law is good and vpright: and all were well, if due execution were made of iuſtice. Dan 7. 4

Therefore giue me leaue here to become the poore mans aduocate; nay the rich mans aduocate: yea all mens aduocates, but theirs, who are indeed beasts; yea for the feare of God I entreat, that ye of the Magistracie, who beare the sword of iustice, would cut the wings of these lion-like beasts: and shorten the hornes of these yokelesse Belials, that they may bee set vpon their feete like men: and that from your graue and dispensing hand of iustice, mens hearts may be giuen them, that there bee no more complaining, and that you may be free of their blood, ouer whō the Lord hath set you. But doth this rest with you only; or doe these euils shake the Common-wealth alone; and doth it not touch ecclesiasticall officers, and shake the Church also? Yea Priests and Iesuites doe disaduantage the truth, increasing daily, in writing and witnessing to the disgrace of true Christianitie. For this also I humbly pray (in ſ Lords behalfe

behalfe) that you put ỹ good lawes in execution, against the fauourites of the Iesuiticall brood: & so doing, there wil be found as few Priests in England, as Snakes in Ireland.

2. Another sinne, that some say as this day cleaueth to the soules of God, they call Couetousnesse, a wickednes of receiuing gifts, blinding the eyes of the wise. For mine owne part, as I cannot charge any, with the Prophet *Isay*, that Rulers bee; bicause I haue learned, not to haue as much as a disreuerent thought of them; so I desire you, that be seated amongst the starres, and be aboue others, to remember the fearfull iudgement, ỹ the soules of *Esy* brought vpon Iudah; and to thinke vpon the punishment that *Cambises* (*Cyrus* his sonne) caused to be inflicted vpō a bribing Magistrate, whose skinne pulled ouer his eares, was hanged ouer the iudgement seate for an example. 2 Esai. 1. 23.

I beseech you, let the feare of God, and the light of grace preuaile

at least (so farre) with all that be in authoritie, as the light of nature did with *Lucius Valerius*, who being Consul of Rome, and dying whilest hee was Consul, hauing in his life time the custodie of the treasurie of Rome, was so free from inriching himselfe, by vnlawfull meanes, that he was found so poore at his death, that the charge of his buriall was paied by the common people: so shall God, the world, and your own consciences testifie for you, that you haue washed your hearts from wickednes, and your fingers frō bribes.

3 3. The third hurtful euil among vs, is the sinne of sacriledge: which albeit, it be especially in the richest persons; yet it is a wickednesse almost among al, and in each degree, one way or other. When I name sacriledge, I name, a robber of God, a robber of Churches, a robber of the Common-wealth, a robber of bodies, a robber of soules: the name so shameful and horrid, that I blush to name, that which some in euerie sex,

sex, state and condition be not ashamed to commit. Fearfull it is to see and heare Patrons to deale with the Church-liuings, as *Polymnestor* did with *Polydor*; turne their patronage into pillage, taking that which they neuer gaue, and reaping that which they neuer sowed. For what the Palmer-worme hath left, that hath the Grashopper eaten; and the residue of the Grashopper, hath the Canker-worme eaten; and the residue of the Canker-worme, hath the Catterpiller eaten. That which Impropriations haue left, that haue greedie Patrons eaten; and that which Patrons haue left, that haue euill customes deuoured; and that which customes haue left, that haue the couetous and wrangling parishioners, as with the teeth of a lion, greedily gained. And vnlesse people grow kinder to the Ministerie, they with their handfull of meale, and little oyle in the cruse, may mourning like, goe with the widow of Zarephta; and gather a

Ioel. 1. 4

1. King. 17. 12.

few sticks, for (a few sticks will serue a little) to make a cake, and eate it, and dye. Oh that these taking hands might once see the hād against them, that wrote against *Balthazzar*, to take away from the, as they haue taken from the Lord. The lusts of their vncleane hearts, haue defiled their hands, with the sacrilledge of *Achan*, to take gold and siluer and Babylonish garments, of the spoyles of Iericho, consecrated to God.

Dan. 5. 24.

Iosua. 7. 21. Psal. 74. 7. 8.

But some may thinke it lawfull, for them to take their owne; which (they say) their parents in a blinde zeale gaue to the Church. It is fearfull to see children to sit vpon their fathers, and to iudge the dead in the Lord.

If any bee so past grace; let him know, that whatsoeuer is once lawfully giuen to the maintenance of religion, may not bee taken away againe, vnder the paine of mortall sinne. The text is euident: *The field shall be holy to the Lord, as a field se-*

Leu. 27. 21.

parate

parate from common vses: the possession thereof shall be the Priests. And the Lord by Ioel complaineth: *Ye haue taken my siluer and gold, and haue carried into your temples my goodly & pleasant things, &c.* Therfore it is sacriledge to transferre lands, houses, priuiledges, or mony, violently, or couetously, or craftily to any other vses, that hath been giuen to the Church. And worse, if worse may be, is the maintaining of feathers, borders, chaines of gold, silke and veluet, with that, which did maintaine many poore; and with almes did feed and clothe many a fatherlesse. Yet say some, what needs all this a doe for the maintenance of the Ministerie; cannot Ministers liue as the Apostles liued? To whom I answere, we can: if you will lay down, not your goods, but our owne goods at our feete, as the people did at the Apostles feete. O (deare brethren) will you haue vs shine like lamps, and take away our oyle? will you crie for preaching,

Ioel. 3. 5.

as children doe for bread; and will you muzzle the mouth of the Preacher? You will say to vs, that the world was neuer better, then when *Peter* said, *Siluer and gold haue I none*: and wil you not giue vs leaue to say, with the Ancient, that it is not indecent, to desire, *sufficientia vitæ*? Yea (with your leaue) we say more, that *Sublatis studiorum præmijs, etiam studia pereunt*: That lack of liuing, maketh lack of learning; and lacke of learning causeth Gods people to wander vpon the mountaines, as sheepe without able shepheards. But yet me thinkes, I heare some to say, that Church-liuings be too large, and Church-mens houses too great; for their reuenewes (say some clawbacke) will suffice a good Knight. I cannot fitter compare these then to *Dionysius* the tyrant, who tooke the golden garment from *Iupiter Olympian* in *Peloponnesus*, saying: That it was too heauie for sommer, and too colde for winter: and therefore the God must

Aug. de ora. Deo proba.

must be stripped, to clothe him: and lest the God stand cleane naked, he shall bee clothed with a woollen rugge, light for sommer, and warme for winter: for you must know that gold is too heauie for any, but for the beasts of the earth to carry. Neuertheleſſe, in humilitie be it ſpoken, ſith *Moſes* & *Aaron* by Gods ordinance went hand in hand, I ſee nothing from God to the contrarie, but we ought to haue an honorable Miniſterie, as well as an honourable Magiſtracie: and that a good Miniſter be as well allowed, as a good Magiſtrate.

Look to it, my beloued, the contempt of Miniſters and Preachers, hath alreadie wrought bad effects amongſt vs. Men, brethren and fathers, haue weeping eyes, and aking hearts, to ſee this in the floriſhing time of the Goſpell, leſt the Lord puniſh the land for the contempt of his ſeruants. For beleeue it, this ſinne maketh a way for Aſheiſts, and Papiſts, and Vtters, and Newters,

ters, for Solifidians, and Nullifidians: and to make this good, I might bring a cloud of Fathers, to prouoke you to cleanse your harts from this wickednesse. But I feare, if these sins be not reformed, God will enter into iudgment with the, that haue taken the Lords houses from him, into their possessions.

And so much may suffice concerning Superiours, to be amended in themselues.

Sins in Inferiours.

Now that God may haue his due honour (by your meanes) from the people, I should name to you the wickednesse that rore in our streets, and call to you (in the magistracy) for reformation, as to you the redresse thereof (of right) belongs.

1 The first is the Prophanation of the Sabbath.

2 The second is, the taking of Gods name in vaine.

3 The third is, Pride.

4 The fourth is, Contention.

5 The fifth is, Contempt of Gouernment.

These

These be the Rores, that grudge if they be not satisfied; they cause the land to mourne, and the grasse of the earth to wither away; they will hasten the Lords vengeance, if speedily they be not reformed.

For the first, touching the Sabbath, the Lord God hath commanded, and so doe the lawes of this Realme; yea so did the late commendable Proclamation of this renounced Citie, that the Sabbath day should be kept holy: that the people should cease from sinne, as well as from labour; that they might serue God in trembling and feare, not thinking their owne thoughts, nor speaking their owne words vpon the Lords holy day: But neglect of zealous executiō of good lawes, ill custome, and toleration hath brought it to passe, that the multitude doe most shamefully prophane the Sabbath. Looke to it (I beseech you) and suffer not your hearts to bee defiled with this wickednes. For not onely the Iewes and Turks

I

crie

crie ſhame of vs for this; but the very Papiſts make more of the Saterday, and Saints dayes, then wee doe of the Lords ſolemne feaſts.

2 The ſecond euill among the people is, the taking of Gods name in

1 vaine.

Here I ſtand amazed, to conſider that the lawes of nations, haue taken order for the vaine and idle taking of the names of Princes in mens mouthes; ſo as none dare, but ſuch as are ſold to treaſon, ſpeake of their Kings, and States, but reuerently, & with an vncouered head; and yet no law made againſt vaine ſwearing, and common blaſphemming of the moſt ſacred name of the King of Kings. In mens ordinary talke, lamentable it is to heare, in euery houſe, in euery ſhop, yea in euery ſtreet, how in ordinary talke euery one mingle words, and fill vp their ſentences with needleſſe oathes; as if that, which is of al ſins, a moſt notorious diſhonor to God, were but a ſmall ſinne, but much more

more horrible and odious is that blasphemous and furious, and outragious swearing of many men; that if they be never so little offended, and their mind displeased; then they fall to disgorge their filthy stomacke, vpon the glorious name of their Creator. It is recorded by *Herodot lib. 6.* that *Nicanus* pitched a field on the Sabbath day against the Iewes; but for his blasphemie, lost both the battell, and his life; and his head, his hands, and blasphemous tongue was cut off, and hanged on the pinnacles of the Temple at Ierusalem. And well worthie of greatest shame, because this vice of all other, carrieth with it the most detestation, for that it bringeth least delight of all other sinnes. For all other vices a man may wring out some excuse from nature, to lessen the greatnesse; but this admitteth no vaile at all. Is it not a desperate case, for a man in mirth to sweare by that blood, the remembrance of which, should strike

ſtrike ſorrow to the moſt obdurate hearts: that blood (I ſay) the loſſe of which gained redemption to the whole world. Me thinkes relenting thoughts ſhould wound the heart of a Chriſtian, to name the wounds of Chriſt. But where reuerence is laid aſide, there deuotion is cold. But to heate your zeale, and to put an edge vpon your deuotion, remember what God ſaith, Mat. 23. 23. I am bold to tell you in the Lords behalfe, that our tithing of Mint, and Commin, and leauing the waighties parts of the Law vnlooked vnto, is to bee feared, will draw the Lords wrath downe vpon vs; and bring into our Cities, townes, and houſes, *Zacharies* flying booke, to conſume them with the timber and ſtones thereof. For it is decreed in heauen, that if thou wilt not keepe and do all the words of this Law (that are written in this booke) and feare this glorious and fearefull name, *(the Lord thy God)* thē the Lord will make thy plague

Zach. 5. 4.

Deut. 28. 58.

wonder-

wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance; and sore diseases, and of long durance. For if it be true that *Hosea* prophecieth; then long since, because of swearing, the Lord hath a controuersie with the land. For who seeth not, that for oathes the land mourneth, and the inhabitants are smitten, and they feele it not? Hosea, 4.2. Ierem. 23.10.

But the houre-glasse calleth mee to the pride of the Land.

The prophet *Zephaniah*, 1. 8. saith: *It shall bee in the daye of the Lords wrath, that the Lord will visit all such, as are clothed with strange apparell.* Pride hath so many feathers added to her wings, that shee couereth all the earth with her shadow. If we looke to men, who should be both wisest, & strongest, they are growne so effeminate; and our women so manlike, that if it might bee, they would exchange kindes. What modest eye, can with patience behold the immodest gestures,

stures, and attires of our time: no
sooner is infancie put of, but impu-
dencie is put on. Many seemes to
Cap. 30 imitate *Nero* in prodigality of ap-
parel, & to verifie that in theselues,
which was said of him, by *Sueto-
nius, In Nerone, nullam vestem bis
indutus.* Many there be amongst vs,
that put not on one apparell, nor
one fashion twice, till at length
they come to haue no apparell to
put on. Many inuent fashions to
please the world; but the secret
iudgement of God crosseth their
desires; for they displease, more then
they please: but if their braueric
condemne them before men, in
what case shall they stand before
Prou. the Almighty? The Wise man saith,
16.5. All that are proud in heart, are an
abomination to the Lord. The
Lord resisteth the proud, and gi-
ueth grace to the humble. Worthy
Doctor Babington. was the speech of a Reuerend Bi-
shop of our time, that said: If it be a
shame to weare a paper on the hat
at Westminster hal, to declare what

was

was done; it is as reprochfull to weare a vaine garment on the back, to pull all mens eyes vpon thee. O that the God of heauen would moue you (in the Magistracy) to reuiue and put life into the many and good lawes concerning apparell; that men and women, in their distinct callings, might bee knowne what manner of persons they bee; that so honour (as she is of her selfe bright and glorious) might haue her like raiment to her splendor; that so she might be discerned from the base vulgars.

I haue stayed you here too long, but I leaue the mother, and come to the daughter. 4

The cuill of Contention crieth for the rod of your correction, For this sinne is the daughter of Pride. Onely through pride man causeth contention, and by contention the land is diuided. O Lord heale the sores thereof, for it shaketh. But contention is a coale, too hot for my cooling: I entreate you (in the Ma- Prou. 13.10.

gistracie, that your fountaines of discipline may flow forth, to wash away this sinne out of the Church and Common-wealth. For it weakeneth both Common-wealth, & Church of God; yea it hindreth good proceedings; it troubleth the best subiects (that may be) that Papists, and Atheists (in meane time) may doe what they list.

The diuision betweene Protestant, and Protestant; the alienation of affection, betweene Minister, and Minister; that will neither vouchsafe to seeme to consent, nor ioyne together against the common aduersarie, giueth aduantage to the Papists. But as the blessed Apostle saith to the *Ephesians*, so say I, There is but one body, one spirit, one hope of our calling, one Lord, one faith, one Baptisme, one God, and one Father of all. If there be any consolation in Christ, euen for his sake that made vs, and for his blood that died for vs, let all these Ones, make vs one in ȳ truth;

Ephes. 4.4.

and

and while we liue, to keepe the vnity of the spirit, in the bond of peace.

The Last euill that waiteth for your check, & needeth iron hands to punish the wickednesse thereof, is the contempt of you, that sit in the high places. For the contempt of gouernment, is the contempt of God himselfe. But the Papists will say, they may in some things disobey *Cæsar*, and make no breach of their allegiance to Almighty God. But they that so say, (as *Iob* saith) telleth a lie for the Almighty. The contrary I doe protest, that subiection to Princes standeth with, and is commanded in religion, by God himselfe. For that which is *Cæsars*, ought to be giuen to *Cæsar*, if wee will keep our allegiance to God; and the contempt of gouernment, is a sin by Saint *Iude* bound vp, in the bundle of death. Where you may reade, that none but filthy persons, that need to be washed, cut and kembed, doe despise gouernment; whom Saint *Peter* calleth

5

Rom. 13.1.2.

March. 22.21.

brute beasts, lead by sensualitie, which haue no ground but ignorance: which if they pleade not, you shall doe well, to let them haue no mercie, but iustice.

There be 2. poysonsome wormes that gaster at the roote of gouernment; and two beasts amongst vs, with Ants bellies, and *Mahchier* hands, like the horseleach that will neuer be satisfied. And if you would know them by name; the one is, *hath wasted all*; the other, *longeth to waste all*.

Hath wasted all, are the male-contented prodigals, that in euerie degree haue consumed their owne estates: and now bouer ouer other mens, and their eye watcheth for the twy-light: and of these some lie couchant and dormant.

Concerning *would waste all*, or longeth to *waste all*, who haue treasured vp wrath and reuenge in their mindes, against Prince and people. These (forsooth) crie out, that euery man must not be subiect to all; that

bee

bee in office, or superioritie ouer him, by that he is a Superiour, and that onely in matters of peace and policie; but not in matters of religion, or regiment of soules. These be the counterfeit Catholikes, that haue taken libertie, to change their ciuill Superiour, for a spirituall Father, and religion for policie, and policie for religion. *Rhem. annot. in Rom. 13.*

The Lord Almighty look down vpon them, and in his wrath grant to as many among them as be impenitent, the day that *Zacharie* prophecieth, vnto them, euen a day, that their eyes shall sinke in their holes, and their tongue consume in their mouth, and that their flesh may consume away, though they stand vpon their feete, because they fight against Ierusalem. In meane time (right Honourable) it lieth vpon you, for the safetie of the Kings person, of the State, and your selues, to looke vnto them. For the cause of the contempt of the Magistrate, is the incorrigiblenes of the euill *Zach. 14.12.*

disposed. Wherefore sith lawes be the sinewes of a Common-wealth; sith they be a divine gift; sith they bee the bands of Cities; sith they are the very life of the Common-wealth; and sith the Magistrate is the life of the law: let me preuaile with you, in the Lords behalfe, to take the zeale of *Phineas*, and the courage of *Moses* and *Iosuah*; and goe through your Citie, search, and see, and you shall behold sinne to be growne to a head; and therfore high time that you make head against it. You haue the sword of iustice, you haue the law: who doth warrant the sword of iustice, but the law? who defends the law, but the sword of iustice? Let the sword of iustice by the law be warranted, and spare it not, lest your selues bee neglected: you are our Fathers, we are your children: spare your rod, and spill vs. The first comandement that was giuen to man, after the creation, was the Law, and vpon breach of the Law, was the sword

Plato. Demost. Cicero. Plutar.

giuen to reuenge iustice. If you that be in authoritie suffer it rust in the sheath; you will be contemned, iustice despised, the poore oppressed, and the whole Common-wealth confounded.

I might here leade you to more abominations, then these: where, in drunkennesse, men become beasts: and yet at this day, hee is not counted a man, that will not take away the image of man, and defile himselfe therewith. Oh, the height of prophanenesse, that man should offer more sacrifice to *Bacchus*, then to *Iehouah*!

I might shew you the wickednesse of whoring, euen in this citie, where many men prostrate their bodies to vncleannes. Let me perish, if more soules of our youth perish any other way, then this.

From hence it is (right Honourable) that the citie, the towne, and the countrie is filled with beggers, and sturdie vagabonds, that haue more buried the Magistracie to set foorth

foorth good orders, both for the relieuing of the one, and punishmēt of the other, then at this day are executed. For doe they not loyter in euery corner of your streetes, as though there were neither lawes, nor officers to punish them: or as though there were more feare to displease them, then God? But time biddeth me tell you, that by this time, there bee few that heare me, whose hearts bee not conuinced. And therefore I haste to the vse we are to make of this doctrine, which is three-fold.

Vse 1. It bewraieth a popish slaunder, that chargeth the Church of England with preaching libertie to sin: because we preach iustification by faith in Christ only. By this that hath been spoken in the discouerie of sin, euery one, that hath his eyes about him, and will see, may see that wee preach not faith alone, (namely, that is alone) though faith only. For wee affirme that no Libertine, Protestant, or dissolute professor

fessor of the Gospell, that lineth in any knowne sinne; hath fellowship with Christ.

Vse 2. The second vse is, to teach those that are entred into the bodie of Christs Church, and are called by that excellent and glorious name of Christians, to put on sanctification, and to wash their hearts from wickednesse; taking the counsell of the holy Ghost: *If any be in Christ, let him be a new creature.* And let euery one that calleth vpon the name of the Lord, depart from iniquitie. Either leaue your sinnes, or leaue calling of God Father. Leaue dissimulation and hypocrisie; or leaue carrying of Bibles, running to preachings, and talking of Sermons. Leaue off saying, Our Father which art in heauen, vnlesse you will liue as his children in earth. For if yee call him Father, which, without respect of persons, iudgeth according to euerie mans worke, passe the time of your dwelling here in feare. I humbly therefore

2. Cor. 5 17. Psal. 16 6

Psal. 50 16. 17. 18. 19. 20. 21. 22.

1. Pet. 1 17

fore beseech you, in the feare of God, looke into the vncleane corners of your hearts; and watch ouer your soules, that a false heart, and a wicked heart, be not shrouded vnder a ciuill behauiour. For the Lord will iudge vs, according to that which is in our hearts. The Lord beholdeth well enough, the rottennesse of these golden apples of Sodome; and in due time will cause them to fall to their euerlasting shame and confusion. Let Recusants, Church-papists, and politike Protestants, leaue off their Iudas-like countenances, habits and gestures, in their many Ceremonies and complements of hypocrisie, like *Balaam* with his seuen Altars, and his seuen Rammes: for God seeth, for all that, much treacherie against King and Countrie, lurking in their hearts; because most of the are better bred, and better read in *Machiauell*, then in the Bible. They are outwardly men in print: yet for all that, to courtiousnesse, sacri-

1. Sam. 16. 7. Iere. 17. 10.

ledge,

ledge, prophanation of the Sabbath, swearing vainly, and swearing falsely; to pride, and contention, yea drunkennesse, and whoring, to oppresse the true honest Protestants, to hoording up of mony, corne, & the necessariest things of the land; they are like *Amon* sicke for *Thamar*, though it cost them their liues. These be vanished Protestants no sanctitie, like *Iudas* to Christ. They plot against the Common-wealth, and parishes where they dwell, as *Ahab* did against *Naboth*. Oh, my soule, keep thee from the way of these men: Search, trie and cleanse thy waies, and purge thy heart from such wickednes. And this for the first part. I should speake of the Argument, which is the second part, but the time is spent. Therfore let vs pray, that God would blesse, that which time hath taught.

Thou God of heauen and earth, giue this that hath been spoken thy blessing, that it may be a sauour of life

life vnto life, to euery one of vs, if it be thy good will; and with the blood of our Lord Iesus, cleanse vs, and take vs out of this our vncleanneſſe; and bring vs to thy kingdome of holineſſe, where thine honour dwelleth: and that for Iesus Chriſt his ſake, to whom with thee, O bleſſed Father, and the eternall Spirit, be all honour, glorie, power, dominion, might, and Maieſtie, both now, and from hence-forth for euer. *Amen, Amen.*

This second part was not vttered, for lacke of time; yet thought fit by the Author to be annexed in the Print.

NOw followeth the second part of the Text, of Iudahs preseruation in this life, and of his saluation in the life to come: in these words; *That thou mayest be saued, (or mayest be holped, or mayest be kept, &c.)*

Which in effect is as much, as if he should haue said: If you will obey the voyce of the Lord, and wash your hearts from wickednes; then the Lord will defend you, and preserue you aliue in this life, and will watch ouer you, with a reuenging hand, to anoy and destroy all those, that rise against you in this world, and will giue you euerlasting life and saluation, in the life to come.

This being the meaning of the words; let vs not here dreame of

saluation by workes. For all whatsoeuer we can doe, cannot deserue anything at Gods hands; because all our workes are imperfect; and it must be perfect obedience, that meriteth any thing in this life, much more that deserueth the inualuable waight of glory.

Isa. 64. 6

Doct. 1. But the doctrine for instruction, (if you please) may be this;

That reformation of manners, and sanctification of life, maketh vs fit, and capable, though not worthie of the mercies of God: May, although sanctification maketh vs not worthie of the mercies of God, yet it maketh vs capable, both of saving grace, and of all the mercies and benefits of God whatsoeuer. For we are not fit to receiue mercy from God, till we haue repented.

Iob 11. 14. 15. 16.

This is one with the Prophets counsell to *Naaman*: *Wash and be cleane*: So here, cleanse your hearts from wickednesse and be saued. If our sinnes doe separate Gods mercies from vs; then sanctification and

and holinesse, maketh vs fit and capable of the mercies of God, both for this, and a better life. But the first is true; therefore the second. If repentance keepeth vs from perishing and destruction; then holinesse maketh vs at least capable of Gods mercy; but the proposition the holy Ghost giueth for doctrine: *For vnlesse you repent, you shall all likewise perish.* If without sanctification, and regeneration, we cannot see the kingdome of God; then without sanctification wee are not, nor cannot bee capable of the mercies of God. But the former Christ maketh good, Iob. 3. 3. Therefore, &c. I beseech you deepely consider this, and remember it wel; that which no money, nor gold can doe, repentance and sanctitie may do. As the ground is for seed, when it is ploughed; so a heart is for the Lord, when it is cleansed. For sanctity and holinesse is the way to eternall life, much more to all other mercies of God whatsoeuer.

Heb. 59. 2
Ier. 5. 25.
Luk. 13. 3.
Act. 11. 18.

The

Vse 1. Ierem. 25. 5.

The vse of this doctrine is laid downe by the Prophet *Ieremy*, saying: *Turne againe now euery one from his euill way, and from the wickednesse of your inuentions; and you shall dwell in the land, that the Lord hath giuen vnto you, and to your fathers for euer and euer.* That is, as we desire to be the matter whereon Gods mercy shall worke; and as we desire to liue euery one quietly vnder his owne vine; and if wee would continue in this land, which the Lord our God hath giuen vs; then we must euery one forsake his euill waies, amend our liues, and sanctifie our selues, that we may be holy. Hath any of vs endured misery, suffered want; hath the plague threatened vs, famine pinched vs, theeues and robbers spoyled our goods; haue any of vs been rich, and now poore; haue we been vnderset with friends, and their fauour turned into disfauour? consider deeply the matter (O my brethren) and let vs at length learne the

the true way to remedie our euill, to procure our safety, and encrease againe what wee haue lost; let vs leaue off to doe euill, learne to doe well, that we may bee saued: let vs cast off sinne, and all shall be amended and restored. Then shall the earth yeeld her encrease, and God, euen our God shall giue vs his blessing. Psalm. 144. 12 13.

Another vse hereof is in that, sanctification maketh vs capable of Gods mercies; that God will neuer withdraw his mercy from him that repenteth, and amendeth his life. For the Lord hath promised it: *Turne you vnto me, (saith the Lord of Hosts) and I will turne vnto you,* (saith the Lord of Hosts). Feare not the assistance of God in any trouble, or triall, or death, or affliction, if thou hast repented; for then thou shalt hold out to the end. For albeit thou mayest slip and fall againe, yet thou shalt not finally perish: for all thy sinnes committed, after thy true and sound repentance, shall not Hos. 5. 15. *Vse 2.* Zach. 1. 3. Psal. 89. 4. 24. 28. 33. Iohn. 6. 28. Ioh. 17. 23. 1. Ioh. 3. 6.

not bee thought vpon. Which is
1. Ioh. 2. 1. that, which the blessed Apostle giueth for comfort: *If any man sin, we haue an aduocate with the Father, Iesus Christ the righteous.* For Iesus is not to bee tied onely to such sins, as neuer were committed before, but is also to sinnes often fallen into: So that frailty, and not loosenesse be the cause thereof. And an Article of our faith it is, to beleeue the forgiuenesse of sinnes; shall we glosse vpon it thus, that is, of such sinnes as I neuer committed but once? Surely if we doe, it must bee said, cursed bee the glosse that corrupteth the Text. For that Article compriseth all sinne, before Baptisme, and after Baptisme; before repentance, and after repentance; for euer throughout the course of our liues, &c.

Vse 3. Lastly, the vse may serue to informe our iudgements, that sinne and wickednesse, causeth the Lord to translate a people here and there, and to spew the vngodly out of their

their lands, goods, and dwellings. For the seauen nations, which the Lord cast out before Israel, were cast out, because they had defiled themselues with sinne. *The land* (saith the Lord) *is defiled; therefore I will visit the wickednesse thereof vpon it, and the land shall vomit out her inhabitants. For shall not the land spew you out, if yee defile it, as it spewed out the people, that were before you?* and it is a commaundement, saying: *Ye shall keepe therefore all mine ordinances, and all my iudgements, and doe them, that the land whether I bring you to dwell therein, spew you not out.* But me thinkes I heare some obiect, and say; If such an one for his sinnes bee cast out of his house, land & liuing; how commeth it to passe, that hee to whom the Lord hath giuen it, is as wicked as he that was cast forth: I answere, It may so come to passe in the iustice of God, that the rod, which the Lord vseth to correct one for sinne, may afterward it selfe bee throwne

Leuit. 18. 24. verſ. 25 verſ. 28. Leuit. 20. 22. Isa. 10. 5. 12.

into the fier. Wherefore (I beseech you) in the feare of God, euen as you would be preserued aline, and after this life, saued for euer, lay away Atheisme, Heathenisme, Papisme, and Brownisme, with all sin and wickednesse; and continew in the profession of the Gospell, that you may dwell in the Lords fauor, and inherit the land of the liuing for euer.

Doct. 2. Againe, in that he saith, *that thou mayest be helped.*

It may serue to teach vs, that all our righteousnesse, and all that wee doe in the seruice of God, bringeth no aduantage nor profit vnto God; but the end why God requireth obedience of vs, is for our owne good and welfare, prooued heere; sanctitie is required of vs, but for our owne good, that wee may bee saued. If a man should be an earnest sutor to his neighbour, and importune his neighbour, not for any thing for himself, but for his neighbours owne good; would not e-

very

uery man condemne that man of great follie, if hee should reiect his requests: yet the Lord of heauen and earth daily importuneth vs, and that for our owne euerlasting gaine (which is godlinesse) to bring vs to eternall blisse; and wee turne the backe, and giue him the left eare; like graceleſſe children, vpon whō their parents bestow many meanes, and much money, in schooling; and otherwise, to haue them thriue in learning, and trading; but all in vaine. Know (deare Christians) that your comming to Church, and giuing your presence at a Sermon, is not to countenāce the Preacher, nor to the glory of God onely, but it is for thine owne gaine, not only the gaine of spirituall graces, but of temporall good things also. For as *Iob* saith *vers it any thing to the Almighty that thou art righteous? is it profitable to him, that thou makest thy waies upright:* therefore acquaint thy selfe (I pray thee) with him, and make peace, thereby thou

Iob 22. 3.

vers. 21.

shalt haue prosperitie. *For if thou returne to the Almighty, thou shalt bee built vp; thou shalt lay vp gold for dust, and the gold of Ophir, as the flints of the riuers. Yea the Almighty shall bee thy defence, and thou shalt haue plentie of siluer.* Who can denie, and reade this, but that all, that the Lord commands, is for our welfare, vnlesse we will denie God himselfe?

vers.23. vers.24. vers.25. Deut.5. 29. Iob 35. 7. Psalm. 16.2. & 50.12 & 116. 12. Mat.3.9

The reason of this truth is, because God is Almighty, and able to glorifie himselfe without vs.

But heere a question may arise, which is this; If our seruice doe not profit God, why doth the Lord require it, it seemeth he hath some respect to himselfe?

No such matter. But when hee requireth vs to abstaine from euill, and doe good, hee onely considereth, what is good for vs, and necessarie for our saluation. Let vs doe well then, and the same shal returne to our selues for good: if we doe euill, it shall returne to our losse.

And

And this is that, which God giueth for doctrine to *Cain*, *If thou do well, shalt thou not bee accepted? and if thou doest not well, sinne lieth at the doore.* For it cannot be said, that we can diminish any thing of God, or that wee can rob him of any thing he hath. Therefore a man (by all the sinnes that hee committeth) shall hurt none so much as himselfe; and likewise the profit that commeth of righteousnesse, returneth to his owne person. Gen. 4.7.

The first vse serueth, to set forth vnto vs the inestimable goodnesse and loue of our God towards vs, who soliciteth vs daily, that wee might doe our selues good. For he commandeth vs diligently, and declareth vnto vs how we should liue. And all this hee doth, that hee may procure our wealth here, and saluation in heauen. *Vse* 1.

O consider (deare brethren) if any of you should so serue your neighbour, without respect of your owne profit, and bee so carefull of

another mans benefit, that you should goo and solicite him, saying: You must do this and that, &c. and so should continue euery day to stirre him forward, and to set him in order vnto the businesse, whereof no profit should redound vnto himselfe: were not this a token of a rare and singular loue? And euen so doth our God deale with vs; hee calleth vs by his word, wooeth vs by his Prophets, draweth vs by his Spirit, that he may pardon vs by his mercie, and saue vs in his sonne, according to his promises.

Vse 2. Wherefore (deare Christians) let vs not looke for the blessings of God in this life, or for saluatiō after this life, because by our life holy, we haue done the things which the Lord hath commanded; and thereby haue brought profit, gaine, honour, or glorie to God; for so to presume for Gods fauour, is a presumption without cause; for wee can doe God no good with all our holy life. Neither let vs presume in respect

respect of God, for hee neuer hath done vs any euil. Neither let vs presume in respect of our selues, for there is nothing in vs, to moue vs to presume of Gods mercie: for in vs, that is, in our nature dwelleth no good: for we cannot think a good thought as of our selues. If we had done God any good; or done more good, then by the law we are bound to doe; or if God had done vs any euil, then we might haue presumed, by the law of right and reason, and by the law written, that, God being bound to reward, or recompence, wee ought not to bee sent empty away: But being with vs now, as it is, there is not any thing in flesh and blood, that may cause vs to presume. Therefore let vs confirme our iudgements, that in the day of our account before God, we must flie from our owne merits and deseruings, be our workes neuer so many, or so glorious: for we bring no gaine nor profit to God by our righteousnesse. From whence (me thinkes)

thinkes) I heare some obiect and say: If God doe not gaine by our righteousnesse; then wee cannot hurt him, nor diminish his Maiestie and glorie by our sinfulnes. And then it is no matter how wee liue: nor any reason or iustice, that God should condemne and cast away the worke of his own hands, for doing such things, that neither do him good nor hurt.

The obiection standeth on three parts. The first question is, whether wee doe hurt God, or diminish his glorie by our sinnes?

1

I answere, that our sinnes cannot diminish the glorie of God. For God knoweth how to bring light out of darknesse, and to turne our sinnes to the glorie of his Maiestie, as he did the sin of *Pharaoh*, against the Israelites.

Exo. 9. 16. Rom. 9. 17.

And to ỹ second question, which saith, it is no matter how we liue, if God be neither profited nor glorified by it.

2

I say, wee doe much dishonour the

the ſacred word of God, which as it is holy, ſo in euery page, line and leaſe calleth vpon vs (as for a matter of weight, and of importance) to be rich in good workes: which though our holineſſe profit not God, yet, neuertheleſſe, God declareth that hee accepteth our doings, and maketh account of them, as though they were of ſome value. For which cauſe God likeneth himſelfe to a husbandman that hath a vineyard, who cauſeth it to bee dreſſed; and hath a field, and reapeth corne of it: In which ſimilitudes, God declareth, that hee doth account our workes, as ſweete and pleaſant ſacrifices in his ſight: And to encourage vs to the workes of charitie, he ſaith, that when we doe good to the poore, it is as if wee did it euen to him, and he accepteth it as done vnto himſelfe. Thus you ſee, that our God, to encourage vs to doe well, will accept things whereby he taketh no profit. And therefore doth require it, as though hee were the

Mat. 21 33. and 13. 4. Mar. 12 2. Ioh. 15. 2

Mat. 25. 40.

the better by it, and also promiseth that wee shall not leese our labour thereby, neither that it shall bee a thing vnprofitable for vs. Therfore that wee leade a good and a godly life, is a matter of great necessitie.

Concerning the third part of the obiection, saying, that it is against reason and iustice, that God should condemne and cast away the worke of his owne hands, for such things that neither doe him good nor hurt.

I answere, that reason requireth sinne to bee punished; and iustice commandeth that the euill be corrected, and the righteous rewarded. And the word of God soundeth in infinite places, that Gods glorie cannot bee lessened, nor his royall seruice diminished, by inflicting condigne punishment in the condemnation of the vngodly. For God is able of stones to raise vp children to *Abraham*. Wherefore let vs in the feare of God euery one endeuour to bee religious, if it bee

Mat. 3. 9.

but

but to make the Common-wealth peaceable, and the kingdome happie, 1. Sam. 12. 14. 15. For the cause why *Ahabs* gouernment was not so good as *Dauids*; nor *Rehoboams* so peaceable as *Salomons*; surely it was, because the one was established in the law of God, and the other was mingled with filthie Idolatrie. The one was gouerned in wickednesse, and the other in the feare of God. For the Lord saith, *For the transgression of the land there are many Princes: but by a man of vnderstanding and knowledge, a realme likewise endureth long.* Pro. 28. 2.

Lastly, it serueth to reprove Atheists, carnall Gospellers and Protestants at large, that thinke God is bound & beholding vnto them, if they doe but come to Church, to grace the Ministerie with their presence. But know for a certaine, whatsoeuer he be, that walketh after the lusts of his eyes, and the wickednesse of his owne heart, when others

others shall be preserued, hee shall perish; and when others shall bee saued, he shall be damned. For the Lord Iesus shall shew himselfe from heauen with his mightie Angels, in flaming fire, rendring vengeance vnto them, that doe not know God, and which obey not vnto the Gospell of our Lord Iesus Christ. And this our example, our Prophet and our text, crieth loud in our eares, *O Ierusalem, wash thy heart from wickednesse, that thou maiest be saued.* Euen so, come Lord Iesus, come quickly. *Amen.*

2. Thes. 1.8.

FINIS.

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